

# The Jewel of Joye.

¶ Philemon, Eusebius, Theophilus, and Christofer, talke together.

Philemon.



¶ Ofte as I call to remembraunce (which for the most part I do eueri hour) this commaundemente of our Lord and master. Occupy your selues til I come, wherbi we are admonished diligently to emploie our talet committed vnto vs euery one accordaning to oure vocation in the auaunce-mente of Gods glori, and in the edification of oure christian brethren, whose health and saluati-<sup>Lube, xii.</sup>on, not onelye wþ the losse of our temporal possesstions, but eue of our life also, if neede so require we are bounde vnder payne of damnation to seeke, leyng that

B. i. God

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Eccl. xvii. God as the wyse man testifieth,  
hath geuen to euery man charg  
ouer hys neigboure, agayne se-  
yng that accordyng to the doc-  
trine of blessed John, as Christe  
gaued hys lyfe for vs, so lykewile  
are we bounde to bestowe oure  
lyfe to wynne oure Brethren to  
Christe, forasmuch as we all are  
membres of one bodye, & are co-  
maunded without dissimulation  
to loue our neyghboure as oure  
selfe, and to seke his commoditie  
profit, & furderaunce in al God-  
lines, no lesse then oure owne, I  
can none otherwise then reproue  
and accuse myne own sluggish-  
nes, whiche almooste these fyue  
yeres past haue omitted my du-  
tyme towarde my neyghboutes,  
not goyng forth as I began in  
my Christemas bankette, in my  
Poration, in my Rolegate, and  
in my Neweyers gyfte to exhort  
them

i. Epistle. iii.

Romayn. xii.  
i. Corin. xii.  
i. Timoth. i.  
i. John. iii.  
Lew. ii. xii.  
Mathe. xxi.  
Romayn. xii.

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the to godlines, & to encourage  
the valeauntly to go foorth in the  
same, & to perseuer vnto the end,  
but traneing my life in other ex-  
ercises, I trust not altogether vn-  
godlye, nor vnproufitable to the  
christen publique weale, I haue  
neglected the neighbourly office  
which I ought to haue practised  
toward the. Yea I feare lest thos-  
tow the neglectyng of my dutye  
toward my neighbours, I haue  
not shewed my selfe an obedient  
seruauit in al pointes cōcernyng  
the diligēte accōplishmēte of my  
Lord & maisters precept, whych  
straightly chargeth me not only  
to occupye my selfe priuately in  
vertuous studiēs & godli exreci-  
ses, but also opēly, that his holy  
& glorious cōgregatiō may be e-  
dified & brought to þ true & per-  
fect knowledge of his most god-  
ly wil. Certes the omisiō & lea-  
ving of this my dutye toward my

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neighbours doth not a little disquiet me, seing þ so long tyme I haue had no familiar talke with the of Godly matters, no nor yet once sene them sence I gaue the a newe peres gyfte, beynge unwillynglye thowowe the furious and Aerolike cruelty of certaine persons (whose tyranyns sens that tyme God hath not left vnpunished) dreue awaie from them to the greate and continual disturbance of my minde for lacking the company of so louing neighbours, and swete frendes.

But I haue sent my seruauntes for them, that I may talke wyth the after myne olde sorte, renewe our acquayntaunce, and be mesrye togythare. For it is a swete chynge when frendes mete, and mery when olde acquayntaunce stocke togitherward. I maruail that they tarye so longe. I feare leste

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Ieste my seruaunte doeth not his  
message expediteleye, or els that  
they haue some greate lettyngē.

For I am well ascertayned, that  
if they once haue knowledge of  
my returne into the countrey, no  
worldly affaires can withdrawe  
them longe from my compaunye.

But beholde, where they come  
slocking togynher. Oh pleasant  
and confortable syghte. Teares  
distyll out of myne eyes for very  
toye, yet can I not withhold my  
selfe from them, but must nedes  
wyth meting arynes embrāce the  
louingly salute them, and swete-  
ly kisse the. O most deare neigh-  
bours a christen b̄rethrie, so herte-  
lye welcome as herte can thinke.  
Blessed be God, which hath pre-  
serued vs alwayes vnto thys daye,  
that we maye yet once agayne se  
one an othere, talke one wyth an  
other, & freely rejoyce in the Lord

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our God. Come, come vnto me.  
Let me embrace you, kisse you, &  
once agayne bid you hertely wel-  
come. Euse. O moſte trae herted  
frende and vnfained brother, we  
praise God for your falſe return  
into the countrey. Theo. This  
day moſte swete neighbour hath  
replenished vs al w̄ ioye vnspe-  
kable, forasmuch as it hath offe-  
red you againe to our syght.

Chri. O deare brother Philemon  
your repairing into this countrie,  
your sight, your company, your  
talke hath euē nowe sodainly so  
reuiued vs, that we ſeme to haue  
put on a certain kind of immo-  
talitie. And as for all other hys  
beniftes, so likewylle for thiſ do  
we render to the immoſtal God  
moſte hertye thankes, and wyth  
one voyce we all byd you moſte  
hertely welcome home.  
phile, I know dere neyghbours  
your

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your unfayned loue and readye  
bent goodwyl towarde me. And  
you do not moxe reioice at mi re-  
turne, then I am entierly glade  
that I haue founde you all in  
good health.

Euse. But I praye you tell vs of  
good felowshyppe brother Phile-  
mon in what parties of þ wozld  
haue ye traueyled so long tyme?  
For neither by letters nor yet by  
reporþe of anye credible persons  
sence your departure coulde we  
learne where you trayned youre  
lyfe.

Wee feared leaste in so perel-  
loule tyme ye hadde bene swa-  
llowed vp of the greadye commo-  
rantes, and insatiable Locustes,  
whiche are uauer satisfied nor  
fylled wþþ the sheadyng of in-  
nocente bloude. Neyther was  
the libertye of your speache, nor  
the swyftenesse of youre penne

B.111. vn-

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vnknowē to vs, which þ swarne  
of Antechristes secte, sence you  
syste of all traueiled in the Lo-  
des haruest, coulde neuē abyde,  
but extēly persecute, blasphemē  
and cōdenne. Philemon. What  
gentilnes I found for my God-  
ly trauailes at the hāds of some  
menne in these parties, ye know  
tyght well. Therfore when ney-  
ther by speaking, no; by writing  
I coulde do good, I thoughte it  
best not rashly to throwe my self  
into the raueneyngē pawes of  
these greadye wolues, but for a  
certaine space to absent my selfe  
from theyz tyrannyē accordyngē  
to the doctrine of the Gospell.  
For as there is a time to speake,  
so is ther a time to kepe scilence  
When the poore are oppressed  
and troden vnder the fote, then  
shal the wyse man, sayth the p̄ro-  
phete, holde hys peace, for the

Matthew. x.

Ecclesi. 11.

Amos. 3.

11 me

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time is evyl. And we haue a ma-  
nifeste commaundement of oure  
sauour Christe, that we shoulde  
not geue that whych is holy vnto  
dogs, nor caste peartles before  
swyne, leste they treade them vnder  
der theyz feete, and they turne a-  
gaine and al to rent vs. Soz ther  
be some kynde of men so greatly  
infected w<sup>t</sup> the nature of Suf-  
fenus, and accombr<sup>ed</sup> w<sup>t</sup> the  
properties of Menius, two fo-  
leish & vayne gloriouse Poetes,  
that they thynke nothyng well  
spoken, nothyng truly w<sup>t</sup>itten,  
excepte they them selues be the  
authours & doers thereof, they  
are those same very hypocrites,  
whych find fault at a little mote  
in an other mannes eie, but they  
cā not perceiue a great heame in  
theyz own eyes. They are those  
same Pharises, whiche sparre vpp  
the kingedome of heauen before  
men

Matthe. vii.

Matthe. vii.

Mathe. xiii.

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Luke. xi.

mc. They are those same lawiers  
which take awai the key of know-  
ledge, thei the selues enter not in,  
necher suffer they other þ wolde  
to enter in. They are those same  
Babilontical backsliders, a lyng  
childre, whiche wyll not heare the  
lawe of the Lorde, but daily cry,  
Loquimini nobis placentia Tel vs  
pleasaunt things, prouide vs of  
errours, care not for the ryghte  
way, but away w the holi one of  
Israell from oure face, they are  
those same faulse christians, of  
whom sainte Paule propheted,  
which shoulde be louers of them  
selues, couetououse, hpe minded,  
proude, euyll speakers, disobediti-  
ent to their elders, vnthankeful  
vngodlye, vnkind, false of they  
promise, false accusers, traitours  
feare, despisers of them that are  
good, traitours, heady, standing  
in their own conceite, louers ra-  
ther of pleasures, then louers of

Clai. xxx.

ff. Ethnot. iii.

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God, hauynge an outwarde apperaunce of godlines, but denyinge the power thereof. Lyke as Iannes & Iambres wythylode Moyses, euer so do they also resist the trueth. Men are they of corrupt mindes and leude as concerning the faieth, but they shall preuaile no lenger. For theyr foolishnes shall be manifeste vnto all men, as theyrs was. Where thynges be so ordered, that the truth can beare no place, nor the professours therof be thakfully receyued, but rather blasphemed persecuted, empysoned, and vngentillye handeled: what should men do, but shake of the dust of theyr fete, for a wytnes agaynst the at þ dat of iudgmet & depart into some other place wher they may do good, as Christ & þ Apos-  
tles did, & quietli to abide þples-  
sure of god, as the prophet saith.

Mathew. x.

Mathew, xvi.

John. iii. v. vii

Act. xiii.

¶

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Ch. viii.

It is good to loke for þe sauynge  
health of the Lorde with scilence  
After thys sorte dyd I appoynte  
my selfe, and leauyng mine own  
natyue contrye, I trauailed into  
suche straunge places, as were  
vñknowen to me, and I to them  
And yet I thanke the Lorde my  
God, whiche neuer leaueth hys  
seruauntes succourlesse, I al-  
though an vnproufitable seruaunt  
in that exile and banisched wā-  
red no good thyng. Let the vo-  
luptuouse wōldelynges take  
though for the bealti, and be care-  
full for thys present lyfe. I haue  
learned in that my iorney to cast  
my care vpon the Lorð my God  
whiche aboundsantly feadeth  
so many agastust in him, and de-  
ped on his libertalitie and good-  
nes. For one house, I founde xx.  
and for one frende, an hundrede.  
I coulde wysh nothyng for the

psal. xxxiii. 3  
xxxviii. v. 11.  
mathew. vi.

p30-

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provision of thys my lyfe, but **I** Luke. xii.  
had it plentuously, God so afore **Peter. v.**  
seyinge for me hys vnproufitable  
and wretched seruaunt.

Theo. The promise of God is e-  
uen so. Every one, saith he, that  
forlaketh house, or brethrene, or  
sisterne, or father, or mother, or **Mathew. x.**  
wyfe or chyldren for my names **Luke. xviii.**  
sake, and for the kyngedome of  
God, that is to saye, for the loue  
that he beareth toward the Go-  
spell of Christe, he shall receyue  
an hundred folde as much in this  
presence tyme, and in the wold  
to come lyfe everlastinge,

Chri. Trueth it is, but you haue  
not yet declared to vs, in what  
contryes ye haue beene here in  
Englannde sence your departing  
from hence. **Philemon.** After **I**  
departed from you and had take  
my leaue of my mooste swete mo-  
ther, and of mi other deare frendes,

**I**

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Datbyshere

The Pke.

I traueyled into Datbyshere & from thense into the Pke, whither I appointed my booke and my clothes to be brought. Euse. Into the Pke. Lord God what made you ther? Phile. Mine entent was by exercising the office of a schole maister to engrafte Christe and the knowledge of hym, in the breastes of those scholers, whome God shoulde appointe vnto me, for to be taught.

Theo. I thinke you found there very peakeish people. Phile. Not so, I confesse to you, that I found ther very good wittes & apt vnto learnyng.

Chri. But how fauour they christen religiō in those parties?

Philemon. I will tell you. Coming into a little village called Alsoppe in þ dale, I chaused vpon a certaine gentilmanne cal-  
led

Master E.  
Coppe.

The Jewel of Joy  
led Alsoppe, Lord of that vilage  
a man not onely auncient in yeres,  
but also ryue in the knowledg  
of Chistes doctrine. Theo. By  
what meanes had ye knowledg  
of hys Godly dispositione Phile.  
After we had saluted one an other  
and take a sufficient repast  
for that presente, he shewed me  
certayne bokes whiche he called  
hys Jewels and principall trea-  
sures.

Eusebius. I praye you what  
bokes were they ? Phile. To re-  
hearse the al by name, I am not  
able, but of this am I sute that  
amonge all other there was the  
newe Testamente after the tran-  
flation of the Godly learned man  
Myles coverdale, whiche sea-  
med to be as well worne by the  
diligente readyng thereof, as  
euer was anye portas or masse  
boke amonge the papistes.

Chst.

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CHri. A rare thyng and almoste  
a miracl to fynde an olde man  
namclye in those parties, where  
Chylde I thynke as yet was ne-  
uer trulye preached, to be so well  
affected towarde the readyng of  
the sacred scriptures. Euse. Yea  
and a gentylman also. For gen-  
tylmen now adayes for the most  
parte delite so much in readinge  
the wrode of God, as a true chyl-  
dian doeth in readyng the Po-  
pes decretals, they are all togy-  
ther so addict to the batne plea-  
sures of this wrold. Theo. Many  
thinke it to be an vnsemy thing  
for a man of nobilitie to be studi-  
ouse of holy letters, haukes, and  
dogs bise and cardes (as I may  
speake nothyng of theyz seruise  
to lady Venus) is theyz pastime  
and delectation. If they reade a-  
ny thyng, it is soyme batne triste  
of loue, or when they be beste oc-  
cupied

Gentilmen.

The Jewel of Jope  
cupied an history or cronicle.

Phile. I graunt many gentilmen  
little answer their vocation, neither  
are they studious of gods word  
as they ought, notwithstanding  
(praysed be God for it) I know  
many both men & wome of nobili-  
tie which greatli delite in readig  
the holy scriptures, & do not one-  
ly loue, but also lyue the Gospel  
Euse. I praye God encrease the  
numbre dayly. For then shall it  
go well wþt christian religion,  
when noble men shalbe leathed  
in those bookes, whiche are foun-  
taynes and head sprynges of all  
true, perfecte, and christian rel-  
giō. Notable is þ sevence of Pla-  
to whiche affirmeth that the pub-  
lique weale is mooste fortunate  
& greatly auanced, if such as be  
the gouernours therof be either  
wysse or studiouse of wysedome. Deuter. xviij. 10. Josue. i.  
Therefore doeth the scripture in

C. l. 50

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psal.ii  
Dapen.1. vi

so many places exhort the ciuile  
magistrates to be learned in the  
lawe of god. But I pray you tel  
vs, had the getilman none other  
bokes but only þ new testamēt &  
Phi. Yes verily. I remēbre ryght  
wel, þ he had many other godlye  
bokes, as þ obediēce of a chrisē  
mā, the parable of þ wicked Mā  
mō, þ reuelatiō of Antichrist, the  
sum of holi scripture, the boke of  
John frith against purgatory,  
al þ boks published in the name  
of Theodoze Basil, w diuers o-  
ther learned mens woxkes, In  
these godly treatises, this auctēt  
getilimā amōge the mōntains &  
rocks occupied him self both di-  
lighētly and vertuously. Chri. I  
would not lighētly haue beleued  
that such a mā coulde haue bene  
fōude in so barbarouse and rude  
a country, nor þ so fruitful woxks  
had bene placed in so unlearned

a re-

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a regio. Phile. Sleyther wold the prophete Elias haue beleued þ  
ther had bene any godly me left  
alive besides himself, whē kyng  
Achab & his wicked wife Jesu-  
bel had cruelly mutthered such  
great numbre of þ Lordes Pro-  
phets & seruautes, til god made  
him answer & said. I haue yet re-  
serued to me. viii. M. me, whiche  
haue not bowed their knees be-<sup>iii. Reg. xii.</sup>  
fore Baal. Whē the Papistes &  
Antichristes thynke theit kyng-  
dome moste strongest and most <sup>markē ye</sup>  
lyke to continue, then is it most <sup>markē ye</sup>  
nighe vnto downe fall, so wort-  
keth God for the auauicemente  
of hys glorie, and for the profite  
of hys poore afflicte congregati-  
on. When the enemies of God  
burne good men, and consume  
they; bokes vnto ashes, then are  
these martyrs the better credited  
their doctrine þ more regarded,

C.ii. and

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¶ their bokes bothþ moze ware-  
ly kept & hold in þ greater reue-  
rēce. Theo. I beleue it right wel.  
So; ther be certain bokes whose  
remēbrānce hath fallē away lōg  
before this tyme frō the mindes  
of the people, if they had not su-  
tiously, and without cōsideratiō  
bene condēpned so; heresly. But  
whē the people saw them condē-  
ned & no cause whye, but plaine  
tyrannye. Sic volo, sic iubeo, stat  
pro ratione voltas: It caused  
thē to haue the moze respect vn-  
to the bokes, and when they had  
read them, perused them & com-  
pared them wþth the scriptures  
of God, perceauyng that in all  
poyntes they did agre with thē,  
it caused the readers to haue an  
evil opinion of the aduersaries,  
and to embrāce and safelye kepe  
the bokes as holy reliques, and  
precious treasures. So þ where  
the

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the Papistes soughte a final de-  
structiō to the bokes bi burning  
the, contrary to theyz expectaciō  
they haue made them as it were  
immortal, & won to the autho:z  
of them a noble fame, & glōrious  
renowme. Very truly, is it saied  
of Solomō, ther is no wiſoome  
no forecast, no councell that can  
preuaile against the Lord. Euse,  
Truth it is, but to returne vnto  
þ Peke, of what sort I pray you  
are the people cōcerninge christē  
religiō. Phile. Whē I was ther,  
al theyz religion cōsisted in hea-  
ting mattens, & masses, in super-  
sticious worshipping of Sayn-  
ctes, in hyeringe soule carpars  
to syng trenta:s, in patterning v-  
pon beades, and in luche other  
popeishe pedlary.

Theo. The history of the gentyl-  
man caused me not so muche to  
retayne, as the hearynge of this

þrouer. xxi

*fayned religi-  
on*

C.iii. ma-

Ignoraunt  
prestee.

Mathew. vi  
Luke. xi.

The Jewel of Joye  
maketh me soray. I wonder þ the  
comune people be so ignoraunte.  
Christo. Do ye wondere what  
wonder is it e When suche as  
should lead them in the light of  
Christes gospel, are the very self  
darcknes. The eye, þ is to saye, þ  
preacher of gods word is þ light  
of the body, þ is, of the whole con-  
gregation of Christe. If þ eye be  
single, þ is to say, if the curate or  
preacher be godly learned, then  
shal al the body be ful of lighte,  
þ is the christe congregation shal  
haue the word of god dwel in the  
plentuously, & trulye walke in þ  
light of Gods most blessed wyll,  
wout haltinge on boeth partes.  
But if the eye be darkenes, þ is  
to say, if the preacher be unlear-  
ned, how great the shal the dark-  
nes be, þ is, howe ignoraunte and  
blind shal the grosse & rude peo-  
ple bee. Is not this the saying of  
Solomō. Whē the preaching of

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Gods wo<sup>r</sup>de faileth, the people Pro. xxix.  
perish and come to noug<sup>t</sup>. The  
priestes ate the salte of the earth  
in dede, but if the salt be unsaue-Mathew v  
ty  $\alpha$  haue loste his saltnes, what  
can be salted ther w<sup>t</sup>? It is after-  
ward good for nothing but to be  
cast out  $\alpha$  to be trode vnder fote  
of me. Phil. I can not deny, but  $\bar{y}$   
the priestes in  $\bar{y}$  countrey are very  
basely learned,  $\alpha$  in a maner such  
as are pointed of  $\bar{y}$  prophet say-  
ing. The curats are blind euery  
one of the, thei are altogither w<sup>t</sup>  
oute knowledge, they are dombe  
dogs not able to barke.  $\alpha$  c. Euse  
The priestes for the most part v-  
niuersally thoro<sup>w</sup>  $\bar{y}$  realme, are  
suche as Ezechiel crieth oute on  
saiyng. Wo be to  $\bar{y}$  shepheards Ezech. xxxiiii.  
of Israel which fede the selues.  
Should not the shepherds fede  
 $\bar{y}$  flocke? Ye haue eaten vpon  $\bar{y}$  milke  
Ye haue clothed you w<sup>t</sup>  $\bar{y}$  wolle,  
E. liii. the

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the best fedde haue ye slayne, but  
the stoke haue ye not nourished  
the weake haue ye not holde vp,  
the sicke haue ye not healed, the  
broke haue ye not bounde togy-  
ther, the outcastes haue ye not  
brought againe, the lost haue ye  
not sought vp, but churlishly, &  
cruelly haue ye ruled them &c.

Chri: Wher suche unlearned  
pastours beare rule, no maruell  
though papistrie be not exiled.

Mathew 15  
If the blind lead the blind, both  
fall into the dytche. Phile. The  
people wher I haue traueiled for  
the most part are resonable and  
quiet inough, yea and veri cōfor-  
mable to Gods truth. If any be  
stobournlye obstinate, it is for  
fault of knowledge, and because  
they haue bene seduced of blynd  
guids. Theo. It should help ver-  
y much vnto an vniiformitie in  
religion, & vnto the saluation of  
christen

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christen mennes soules, if there were learned curates appointed in euery parish, if so many ca not be founde, the to place in euerye country certaine learned & godly preachers, which mai go frō par-  
tiche to pariche, preaching to the people the good wyll, & pleasure of god. And let the other p̄tistes be ministers vnder the superat-  
tēdentes or ouersears, & in their absēce read to the people ȳ saide scriptures, & the homiles, reue-  
rētly minister the sacramētes, vi-  
sitt the sicke people, make collec-  
tions for the poore, & vertuous-  
lye bryngē vp the youthe of the towne. If this were broughte to passe, what a florishing realme should we haue: How shold lea-  
ning & vertue prosper: How pure-  
ly shold we honour God: How faithfully shold one of vs loue an other: What christiā workes shold

The Jewel of Joye

should issue out of our dayly conuersatio & living. Phile. I doubt not but þ the kinges maiestie wþ his most honouitable coucel will veri gratiouissi consider these thinges, yea & that wþ expeditio Chri. But sit once again to the Peke. I pray you continued you there til to this returne into the country. Phile. I wyl tel you. While I was in the Peke, I learned þ R. Wysdome was in Stafforde shere, ye know the man I am sure Eus. We know him to be a godly man in his conuersatio, & a faithful preacher in his doctrine, and such one as hath not bene altogether fte frō persecution for the maintenance of gods truth. Phi. He was þ same to me, þ Aristarchus was to Paule. Desieringe greatly to se him, I had mi frindes in þ Peke fare well, & made hast towarde him. Whē I came to

Robert wyls  
dome.

Colossi. viii.

## The Jewel of Joye

to him, I did not onli reioice to se  
him in health, but also gaue god  
thākes þ he was so wel placed &  
prouised so. For I foud hym in  
the house of a certaine faythfull  
brother called John Olde, a man  
olde in name, notwithstandinge  
yonge in yeres, & yet aunciente in  
true Godlines & christen life. He  
was to vs as Iaso wasto Paul  
& Silas. He receyued vs toyful-  
ly into his house, & liberallye for  
the Lordes sake, ministered all  
good thinges to our necessities.  
And as he begāne, so did he conti-  
nue a right herty frend, & dearly  
louing brother so long as we re-  
mained in þ countrie. Euē as ble-  
ssed Paule wished to Onesiphō-  
rus, so wish I to him, and w<sup>th</sup> the  
saine wordes pray for him, þ lord  
graunt to hym that he may fynde  
mercy w<sup>th</sup> the Lord in þ day. Af-  
ter þ we had passed ouer certain  
dates

John Olde.

Acte. xviij

ii. Timo. i.

The Jewel of Joy  
datis in the house of þ moste lo-  
ving brother, refreshing our sel-  
ues w the cōfōrte of þ holy scrip-  
tures, after so many greuous tē-  
pests, troublous stormes, & pain-  
ful labours I know not of what  
frend our deare brother Robert  
wisdome was called awai bi let-  
ters, which was to vs boeth, no  
smal paine & grieve. Notwithsta-  
ding we submitted our selues to  
the good pleasure of God, w this  
hope & confoxe, þ his returne to  
his olde familiars should make  
greatly to þ auaūcemet of gods  
glory, and to the quietnes of his  
christen studies, whereof might  
spring hereafter no smal cōmodi-  
tie to the christē publique weale  
And so we wishinge one to an o-  
ther the assistēce of Gods spirite  
repentaunce of oure former life,  
strength of faith & perseuerāuce  
in al godlines to our last end, de-  
par

## The Jewel of Joye

parted, yea & that not wout te-  
res. Chri. Did he write nothing  
al ȳ time þ he was in those par-  
ties? Phi. He was euer vertuous  
occupied, & suffered no houre to  
pas awaï wout good fruit. He is  
a man whō ȳ feare of god reig-  
neth vnfainedly. Besides his o-  
ther w̄k̄s, of this I am sure þ The booke of  
of Robert wil-  
lome.  
he hath writte veri godly & fruit-  
ful expositiōs vpō certain Psal,  
of Dauid, of the whiche also he  
traūlated some into english me-  
ter very learnedly. He hath writ-  
te also many godly & learned set-  
mōs vpō the epistles & Gospels  
that are read in ȳ tēples on son-  
dates, part wherof I haue both  
seen & read. Moreouer he hath  
traūlated the postill of Antoni-  
us Cozinus and diuers other  
learned mēs w̄k̄s. And, which  
I had almost forgotten, he hath  
made a confutatiōn of those er-  
rors

## The Jewel of Joy

ours which were imputed & laid to his charge veri vniuersall of his aduersaries, a boke farsed w<sup>th</sup> al kind of godli learning. These his works are not printed nor comuneley published abrode, while, Trueth it is, woulde God they were. They shoulde woute doubt bring greate profit to the readers, & highly auaunce v<sup>th</sup> glo-ry of god. Euse. But I pray you, what exercise did you practise in  
Stafford shere after his depar-  
ture, Phi. According to my talēte  
I brought vp youth in v<sup>th</sup> know-  
ledge of good litterature & instil-  
led into their breastes the elemēts  
& principles of Christes doctrine  
teaching the to know their Lord  
& god, to beleue in him, to fear &  
loue him, & studiouslye to walke  
in his holy wates fro their very  
cradels euen to v<sup>th</sup> yeldings vp  
of their last b<sup>r</sup>eath. I dout not, but  
that

Stafford shere

## The Jewel of Joy

that Christ was so depeli graue  
in their hertes at þ tyme, þ he is  
not yet wozne oute, neither as I  
trust shal be so lōg as they lyue.  
Euse. Howe sauoured the people  
christ & his doctrine in those par-  
ties, whē you were ther̄phi. Not  
altogither vnlike þ people of the  
þeke, but þ they were not in all  
points comunly so superstitious  
they sauoured somwhat moe of  
pure religiō. This I thike came  
to passe thowȝ certain englishe  
bokes þ were amōg them, & tho-  
rowȝ traueilers to & fro London. Priestes  
Chri. What of þ priestes. The. Ye  
shold axe, what of þ mouinge of  
the mōntains. Phi. In dede whē  
I was ther, they were al masse-  
mōgers applying their portasse  
& masse boke very diligētly, but  
the holy B̄ible verie little. Euse. Tinus.  
Were they not as he w̄itteth of  
men of Crete, eup̄l beastes, and  
slove bealesse

## The Jewel of Joye

Phi. It becometh me to disp̄aise  
no man. for charitie couereth the  
multitude of sins. Not w̄stāding  
I would wish moze learned pa-  
stours to be appoited for to fede  
the flocke of Christ. for they are  
not suche p̄iestes, as whose lips  
kepe knowledge, neither cā their  
mouth b̄ter the lawe of God, if a-  
ny man sholde require it of them.  
Chri. If I shold rehearse here to  
you, v̄ childish ignoraūce v̄ was  
sofid in p̄iests at the kinges maie-  
sties visitatiō, it wold make your  
hert to blede for to consider v̄ such  
blind curates shold haue the o-  
uer sight & charg of Christes cō-  
gregatiō. phi. Their blidenes  
is rather to be lamented then to be  
derided, not w̄stāding this must  
I nedes say by the way, I w̄sh  
v̄ all my hert that the church of  
Christ mai be purged of such vn-  
profitable cloddes of the earth,  
at

Proverb. x.  
1. Peter iii.  
Malach. ii.  
1. Peter. iii.

## The Jewel of Joy.

at the lest that they maye not occypr the come and enteype the lyng of a preacher, they them selues being altogether unlearned and more mete to be caught then to teach. He that shoulde be a curate after S. Paules rule ought to be a man able to teache the people Gods word, yea & such a man as should not onely be able to exhort, but also to conuince & ouercome al such as speake agaynste the trueth. Theo. A great faut in Byshoppes.  
thys behalfe is to be imputed vnto the Byshoppes, whiche admitted such unlearned asses vnto the order of p̄iesthod. Euse. The patrons of the benefices are not altogether blameles for geuynge the lyuinges to suche ignorant men, wether it be for affection or for rewardes, neyther shal they punishment, I feare, be smal at the day of iudgmet. For if whan the

Patrons of  
benefices.

D. i. blinde

## The Jewel of Joy.

Math. xv.

Note.

blind ledeth the blind, both faule into þ ditch, whar shal we thā say of thē, which are the occasiō that the blind gide w hys blynd floke faule into þ ditch, þ is to saye, into euerlasting dānacion? Shal not the bloude of them that perishe be required at the Patrons han- des in the d̄redeful days of iuge- mēt? If I put a swerde in a mad mans hand, which with the same tymeadiatly killeth a nother man: am not I giltye of the bloude of hym that is slayne? Phi. Let these thynges passe, for doubte ye not the kyngs highes with his most honorable counsel wil most gra- ciously prouide for the redresse of such abuses. Theo. Dyd you tary I priae you cōtinually in Staf- fo;de shere vntyl ye returned in- to y oure countrey & Phile. Nay- so;soeth. After that I had con- sumed a peare in that countrey and

## The Jewel of Joy.

and some what moxe in the vertuouse education and Godlye bringyng vp of youthe, I departed into Warwyke shere, where in lyke maner as afoxe I frelye enoyed the libertallytie of my mooste swete & deare frende John Olde, whiche impelled by urgent causes departed into that countrye for to inhabite. There likewyse taught I diuers gentil mens sonnes, whiche I truste, if they lyue, shal be a beutie to the publique weale of Egland both for the preferment of true religi- on and for the maintenaunce of Justice.

Euse. How fancied you that con- trye Phile. I traualled boeth in Darbye shere, in the peke, in Stafford shere and in Lechester shere, yet Warwyke shere was to me mooste dere and pleasant.

Chri. How so. phi. In Lechester

D. it, shere

## The Jewel of Joy.

Here (as I maye passe ouer the  
other) I had familiarite only w  
one learned man a contriman of  
oures called John Aylmer, a  
maister of arte of the vniuersitie  
of cambrige, a yong man singu-  
larly well learned both in the la-  
tine & greke tonge, teacher to my  
Lord Marques Dorset his chil-  
dren, but Warwicke shete mini-  
stred vnto me theacqueniance  
and frenshyppe of many learned  
men. Chri. What are their names  
I praye you for nothyng de-  
itteth me moze than to heare of  
learned men. Phile. Friste com-  
meth to my remembraunce a man  
worþey to be loued and reue-  
renced of all true herted christen  
menne not only for the puerneſſe  
of his lyfe, whiche hath alwayes  
before the wold ben innocent and  
blameles, but also for the sincer-  
tie and godlynes of his Euange-  
lyke

W. John Aylmer.

Master Las-  
tyme.

## The Jewel of Joy.

lyke doctrine, whyche synce the beginyng of hys preaching hath in al poyntes ben so cōformable to the teachyng of Ch̄riste and of his Apostles that the veri aduersaries of Gods trueth wþth all their manachyng wordes and cruell emp̄isonementes could not wþth d̄rawe hym from it, but that so euer he hadde once preached, he valeauncly defended the same before the wþlde wþthout feare of any mortall creature althoughe of never so great powre and highe authoritie, wþshyng & minding rather to suffer not onli losse of wþldey possessions, but also of lyfe, than the gloze of God and the trueth of Christes Gospei shoulde in any poynte be obscured or defaced thowz him. Act. xx.  
Hys lyfe was not dete vnto hym so that he might fulfil his course wþth ioye and the office that he

D.iii. recey-

The mewel of Joy.  
receiued of the Loerde Jesu to te-  
stifie the Gospell of Goddes fa-  
uourte. He myghte wel saye wyth  
the holy Psalmographe, I speake  
Psal. L. xviii. O Loerde, of thy testimonies and  
ordinauntes in the presence of  
Kynges, Princes and Ruiars,  
and I was not abashed. Euse.

I muche desyre to knowe hys  
name tell it vs I pray you. phile.  
Ye haue hearde I am sure of  
Maister Latimer sometyme By  
shoppe of Worcester Chri. Hys  
noble fame and vertuouse re-  
noume is moze knowen not only  
in thys Realme of England but  
also in fozen countries amoung  
boeth leartned and unlearned,  
than it can be hid. Ifor my parte  
haue knowen hym before. xx. ye-  
res in the vniuersite of Camb:ig  
to whom nexte vnto God I am  
specially bounde to gyue moste  
hertye thankes for the knowe-  
ledge

## The Jewel of Joy.

ledge, if any I haue, of God and  
of hys moste blessed worde. phile  
How soe

Chri. I was so etyme a poore scho-  
lar of Cambrige verye desirous  
to haue the knowledge of good  
letters, and in the tyme of my be-  
yng their, thys godly man prea-  
ched manye learned and chisten  
sermons both in latyn & englishe  
tong, at the whiche al, I for most  
parte was present, and altho ough  
at þ tyme I was but a chylde of  
xvi. yeres yet I noted hys doc-  
tryne so well as I coulde, partly  
reposeynge it in my memorie, par-  
lye commendynge it to letters  
as moste faythfull treasurers vnto  
memor.

I was presente whan wyth  
manifeste authorities of Godes  
word and argumentes invicible  
besides the allegations of doc-  
toures he proued in hys Ser-  
mons

## The Jewel of Joy.

Byble in eng-  
lishe.

ii. Timo. viti.

Act. xii.

Wyl wokes.

mons, that the holye scriptures  
ought to be read in the English  
tong of al christē people, whether  
they were priestes or late men, as  
they be called, which thynge di-  
uers drowesly dunsers wyth cer-  
tayne fals slynge flatering fri-  
ers could e not abyde, but openly  
in their vnsauery sermons resist-  
ed hys godlye purpose, euen as  
Alexander the copersmyth and  
Elymas the sorcerer with manye  
other resisteth blisseed Paule and  
hys Godly doctryne, not wyth-  
standynge he( yea rather God in  
hym, whose cause he handeled )  
gate the victorye, and it came to  
passe accordyng to his teaching.  
Neyther was I absente whan  
he inueighed agaynste temptle  
workes, good ententes, blynde  
zeale, superstitious deuocion. &c.  
as the payntyng of tabernacles  
gylddyng of Images, settynge

vp

## The Jewel of Joy

vp of candles, ronnyngge on pil-  
grimage & such other idle inuen-  
tions of men, whereby the glory  
of God was obscured and the  
workes of mercy the les regar-  
ded. I remember also howe he <sup>Beneficed</sup>  
was wonte to rebuke the benefit-  
ted men wyth the authozitie of  
Gods wo:de for neglectyng and  
not teaching their stocke and for  
beinge absente from their cures,  
they them selues beyng idle and  
mastinge them selues lyke hog-  
gs of Epicurus flocke, taking no  
thoughte though he they: pote pa-  
rishners miserably pine a waye,  
sterue, perishe and dye for hun-  
ger. Neither haue I forgotten  
howe he at that time condemned  
folyshe vngodly and impossible  
vows to be fulfilled as the vowe  
of chastitie, wyllyngge rather y li-  
bertie of mariag might be grau-  
ted to the whiche haue so vowed  
Jowes.

by

## The Jewel of Joy.

by the highter powres, than so to  
continewe thowowe single lyfe in  
all kind of abhominable vnclea-  
nes. O howe vchemente was he  
in rebukyng all sinnes, namely  
Idolatrie, fals and idle swering  
couetousnes and whozedome: a-  
gayne howe swete and pleasaunt  
were hys wordes in exhortyng  
vnto vertue: He spake nothynge  
but it leaste as it were certayne  
prickes or singes in the hertes  
of the hertes, whiche moued them  
to consent to hys doctrine. None  
excepte they were stynched and  
vncircuncised in herte, wente a  
waye from hys sermons, whiche  
were not ledde wyth a fayethful  
repentaunce of their former lyfe  
affected wyth hight detestaciō of  
synne, and moued vnto all God-  
lynes and vertue. I dyd knowe  
certayn men, whych thowowe the  
persuasion of their frendes went

The Jewel of moy.

vnto hys Sermons swellynge,  
blowne full and puffed vp lyke  
vnto Eloppes frog, wyth cnyue  
and malyce agaynste hym but  
whan thei returnd, the Sermon  
beyng done, and demaunded  
howe they lyked hym and hys  
doctrine, they answered wyth the  
Byshoppes and Pharisles ser-  
uauntes. Nun quam sic locutus John.viii.  
est homo, sicut hic homo.

Ther was never man that spake  
lyke vnto thys man, so sharpe Habus.iii.  
a two edged swerde is the worde  
of God ( it entreth thorowe e-  
uen vnto the deuydnyng of the  
soule and the spirite, and of the  
toynctes and the mary ) so wat-  
chethe God vpon hys worde,  
so causethe the father of hea-  
uen hys worde not to returne  
vnto hym voyde, but to do  
what so euer hys good pleasure  
is

## The Jewel of Joy.

Esai. Ix.  
Tit. xiii.

Math. xiii.

Genesies.

Unlearned.

Ministers.

Pardons.

Maine hope.

Almes dedes.

is, and to take roote and bringes forth fruite in them that are aforeordeined vnto cuerlastynge lyfe, in some an hondred fold, in some thre skore fold, in some thirti fold. I leauue of to reporte his fre spech against buyng & sellung of benefices, agaynste the promootyng of them vnto the lyuinges of spirituall ministers whiche are unlearned and ignoraunt in the lawe of God, agaynste popyshe pardons, agaynste the reposinge cure hope in oure owne woxkes or in other mens merites, against false religion &c. Neyther do I here reherse howe beneficiale he was accordyng to hys possibilltie to poore scholars and other nedye people, so conformable was his lyfe to hys doctrine, so watered he wþt good dedes, what so euer tofore he planted with godly woxdes, so laboured he with al maine

## The Jewel of Joy.

masne boeth in word and dede to  
wyne and allure other vnto the  
loue of christes doctrine and hys  
holy religion ther is a comō say-  
inge, which remayneth vnto this  
daye, When Maister Staforde  
read, and Mayster Latimer prea-  
ched, than was Cambridge ble-  
ssed. Euse. What was that Sta-  
fford? Chri. A man whom the vn-  
thankful wold was vnworthy a-  
ny lenger to haue. As I maye  
passe ouer the gyftes of nature  
and suche goodly qualities, as  
winne vnto them that haue them  
the fauourte and commendacion  
of men, wherwith he was plentu-  
ously endued, this I vnfayned-  
ly saye vnto you, he was a man  
of a verye perfecte lyfe, and if I  
maye so speake, of an Angellike  
conuersacio, approuedly learned  
in the Hebrewe, Greke and latine  
tonges, and suche one as hadde  
thos.

The Jewel of Joy  
thorow hys paynes ful laboures  
obtained singulare knoweledge  
in the misteries of gods most bles-  
sed worde.

I doubt whether he was more  
bownde to blissed Paule for lea-  
vinge those Godly Epistles be-  
hynde hym to instruct and teach  
the congregacion of God, wher-  
of he was a dere member, or that  
Paule, whyche before hadde so  
many yeres been foyled wyth the  
folyshe fantasies and cluyshes ex-  
posicions of certayne dotyng  
doctours and as it were drow-  
ned in the diriye dregges of the  
drowsye dunsers, was rather  
bownde unto hym, seyng that  
by hys industrie laboure, payne  
and diligence he semed of a dead  
man to make hym a liue agayne  
and puttynge a waye all vnsem-  
lines to set hym forth in hys na-  
tive coloures, so that nowe he  
is

## The Jewel of Joy.

is boeth sene, reade and hearde  
not wythout greate and singu-  
lar pleasures of them that tra-  
uayle in the studiis of hys moste  
godlye Epistles. And as he beu-  
tified the letters of blessed Paul  
wyth hys godlye expositiouns, so  
lyke wyse dyd he learnedlye set-  
forth in hys lectures the natuue  
sense and true vnderstandinge  
of the fore Euangelistes, viue-  
ly restoring vnto vs the Apostls  
mynde & the mynd of those holye  
wryters, whyche so manye yea-  
res before hadde lien vniknowen  
and obscured thowte the dark <sup>Math xxiij.</sup>  
nes and mistes of the Pharisies  
and Papistes.

He was a faythful and prudenter  
seruaunte, geuinge meate to the  
Lordes howshoulde in due tyme  
He dyd caste awaie profane and  
olde wyues fables, and as the  
good seruaunte of Jesu Christe  
he

## The Jewel of Jo.

ii Timo. iii. he exersised him self vnto godlynes : He was an ensample to the faythful in worde, in conuersacion, in loue, in spirite, in fayth, in puritie . He gaue hys mynde to readinge to exhortyng, to doctryne . He studid to shewe hym selfe vnto god a laudable wō;ke man þ nedeth not to be ashamed deuidyng the wō;d of truthe iustly . He was gentle vnto euery man and wytch mkenes enformed the that resisted the truthe, if God at any tyme would gyue the repentaunce for to knowe the truthe, & to turne agayne from the snare of the deuyll . He foughte a good fyght, he fulfylled the course, he kepte the fayeth, therfore is ther layed vp for him a crowne of righ tuousnes, whiche the Lord that ryghtuous iudge shal geue hym in that daye, not to hym onely, but to al them that loue hys coming

ii. Tioth. ii.

ii. Corin. iii.

i. Peter. v.

## The Jewell of Joy

minge. Phile. I am glad brother Christofer that ye haue spoke no lesse truly then frenvely of these two me of God, of the which one reyneth w<sup>t</sup> the hyghe bishoppe in christes glory (for the wise as the prophet Daniel saith, which haue taught other shall glister as the shynynge of heauen, and those þ haue instructed the multitude vnto godlines, shal be as the starres w<sup>t</sup>out ende) the other is yet alyue worthy, if God<sup>s</sup> good pleasure so were, to lyue the yeres of Mathusalath, Genesis.v.

Daniel.xii.

both for hys godly doctrine and christian conuersation. With this true preacher of god<sup>s</sup> word, I chaunced in Warwyke shere to be somewhat acquainted (whiche was to me no smal conforde) not with hym only but w<sup>t</sup>h diuers other, wher of some were men of worshyppe

E. t.      wel

## The Jewell of Joy

well bente toward the holy scriptures, some were men very godly learned in the lawes of the most higheste, & professours of þ same. So oft as I was in they; company, me thought I was cleane deliuered frō Egyp特 & quietly placed in þ new gloriouſ Jeruſale whiche is described in þ reuelatiō of blessed John, so swete a thynge is it to be in the company of Godly learned men.

Euse. Trauayled you into none other contrey afterwardeſ Phile, Whyle I was traynyng up of youthe, and fashyonynge they; myndes unto true Godlynes in that contrey, beholde vnloked for, were letters sente unto me, frome my mooste deare mother, in the whiche she required me, to returne into my native contrey, and to be a staffe of þ; old age, for as muche as my father

Apca. xvi.

Tobias. v.

The Jewell of Joy  
in lawe was departed from this  
vale of misery.

I considerynge my dutye and  
the honoure whyche I owe vnto  
hyz by the manifest comman-  
dement of God, immediatly af-  
ter, not without the frendly con-  
sent of my well willers departed  
from Warwyke shere, and with  
all haste repared home. And so  
as much as I haue nowe quiet-  
ly reposed my self (thankes be to  
the hygh Lord) I remembryng  
our old frendship thought it my  
bounden dutye to sende for you  
& after myne accustomed maner  
to talke wytch you of some parte  
of the holye scripture. Cristofer.

Exod. xx.  
Deutero. vi.

The rehearsall of thys youre  
trauaille by diuers contrais hath  
so delyghted vs that wee seme  
nowe to haue bene wytch you in  
all your tourneys.

E.ii.      Theo.

## The Jewel of Joy

Theo. We magnifye God moste  
hertely that he by hys holy An-  
gell hath safe conduite you in al  
youte wayes, preserued you in  
health, gotten you deare frends  
and nowe at the laste, broughe  
you home agayne into your na-  
tive countrie. Euse. But I pray  
you did you wright nothinge in  
thys your longe absence? Phile.  
I wrote diuers treatises, but as  
yet there are publishede onely  
these thre, the gouernauice of ver-  
tue, an inuictiue against whop-  
dome, a dialoge of Christes na-  
tivitie, betwene the Angell and  
the Shepheardes. The other shal  
be set forth, if the Lord wyl, here-  
after at a conuenient tyme. I tra-  
nslated out of latin into English  
diuers little treatises, the shylde  
of Saluation, the solace of the  
soule, the commendation of death  
&c. Thus haue I declared vnto  
you

## The Jewel of Joye

you, how I spēt my tyme, whilse  
I haue bene from you. It nowe  
remayneth that soz as muche  
as hereafore I haue perceyued  
your gentilnes in accepting the  
pōze and homelye gyftes that I  
haue geuen you, I go forthe to  
vse stylly myne accustomed libe-  
ralitie toward you, & to euryche  
you wyth mo giftes, whych may  
no lesse garnish your soules, then  
the other haue done in tymes  
past, howesoever the papistes &  
Antichristes Shouldours haue  
judged of them. The gyft which  
I wyll nowe geue you, is called  
the Jewell of Joye, & not wyth-  
out a cause. For in it you shall  
receyue muche true Joye & per-  
fecte solace, muche Godlye plea-  
sure and spirituall conforde. In  
it ye shal se in what thyng alone  
ye oughte to rejoyce, and howe  
haine and transitory those thin-  
ges  
E. tit. ges

The Jewel  
of Joye

## The Jewel of Joy.

ges are, wherin the soleishe and phantasticall worldelynges re- pose their chiefe pleasure and delectation. Thys Jewel haue I borrowed of þ blessed apostle. S. Paul, and it is among his treasures cowched in þ fourth chap. of hys Epistle to the Philippians Chri. I pray you what is it; let it be brought forth.

phillip.iii.

Phile. Lo, here it is. Rejoyce in þ Lorde alway, and agayne I say retoice. How like you this Jewell? Is it not boeth goodlye and preciouser? Is it not worth the þ lookinge on as they saye? Is it not a Jewel worthye to be wonne of euerie true herted christiā man? Euse. It is a Jewel in dede not onely amiable and pleasaunt in aspecte, but also very confortable and holosome to a Christian mannes conscience.

Theo. It is no apte Jewell for  
the

## The Jewel of Joye

the wicked worldelinges & bel-  
lied hypocrites, which lyke to G-  
soppes cocke set more by a barly  
corne, then by all the preious  
stones in the wold, of thys sort  
chiefely.

Phile. Truth it is. For if menne  
estraunged frome the publique  
weale of the true Israelites, car-  
nallye mynded, vncircumsed in  
herte, disobedient to the yoke of  
Christ, not regenerate bi the spi-  
rite of God, nor renewed by the  
holy baptisme, but in all poynts  
led captyue at the deuilles plea-  
sure w<sup>t</sup> the affectes of the wold,  
shoulde heare thys aforesayed  
sentence of the holy apostle reci-  
ted to them, & chiefly of such one  
as is empsoned, fettred, bound  
in chaynes ( as blessed S<sup>t</sup> Paul  
was, what tyme he wrote thys  
Epistle unto the Phillyppians)  
which are instrumētes to the bo-

E.iii. lup-

Philippt. t. w

## The Jewel of Joy.

Iuptuouse woldelynges of no  
gladenes but of sadenes, of no  
toye and pastaunce, but of sorow  
and greuaunce, they woulde no  
lesse then maruaile at hys fond-  
nes, yea it is to be thought, that  
they would laugh him to scorne  
as a person transposed and far-  
set beyond the limites of wyttye  
reason, and reasonable wytte, se-  
yng he exhorteth vnto þ whiche  
in so greate stormes and tempe-  
stes of troublous aduersitie no  
herte led w humaine wisedome  
can easily approue, so blinde, so-  
leishe, ignoraunte, and of no ca-  
pacitie, felynge or vnderstanding  
in spiritual thynges, is the wise-  
dome of this wold, as. S. Paul  
sayeth. A naturall man doth not  
perceyue those thinges that per-  
taine to þ spirit of god. For they  
are soleishenes to hym, neyther  
can he come to the knowledge of  
them

## The Jewel of Joye

them, because they are spiritual-  
lye iudged. The heade rulers a-  
monge the Jewes, the byshops,  
the priests, the scribes, the Pha-  
risies, þ Saduces, the Lawiers  
wyth manye other, whiche were  
in chistes time proue this thing John x. 1  
evidently true inough, whiche  
although in theyz owne conceite  
puffed vp w the excellent know-  
ledge of Gods misteries, percey-  
upnge nothyng at all of Chis-  
tes blessed doctrine, so trulye is  
it saied of the holy Apostle, The  
wisdome of thys wold is soleyn-  
shnes before God. Neyther wnat  
we examples at thys present.  
Euse. To knowe Christe & Chis-  
tes doctrine, aright is the singu-  
ler gifte of God, wrought in our  
herres by hys holye spirite, as  
Christe hym selfe testifieth, say-  
inge. No man can come vnto me, John. vi.  
except the father which sent me,

draw

## The Jewel of Joye

*Cat. i. iii.*

*Jeremy. xxxi.*

*Matheue. xi.*

draw hym, and I wyll rase hym  
up in the laste daye. It is wri-  
ten in the prophetes, all shall be  
taughte of God, therfore euerye  
one þ hathe hearde of the fathur,  
and hathe learned, he cometh to  
me. Theo. In the Gospel of bles-  
sed Mathew our sauiour Christ  
geueth thankes to his heauenly  
fathur, bycause he hathe hydden  
the knowledge of hys misteries  
frome the wyle and prudente of  
thys wold, whyche glored in  
theyr owne wysedoime, and hath  
reueyled them to the lyttle ones  
that is to saye, to them that be  
humble mynded, meke in spirite  
lowly in herte, and euer such as  
ascribe al glory and honoure to  
God and not to the selues. For-  
soch fathur, sayth he, euer so was  
it thy good pleasure. All thyngs  
are geuen ouer vnto me of my  
fathur. And no man knoweth the  
son

## The Jewel of Joye

son but the father, nether know-  
eth any man the father saue the  
sonne, and he to whome so euer  
the sonne wyl open hym,

phile. But thys oure Apostle &  
fayethfull Embassadoure sente  
from god the father to be a doc-  
tore to the gentyls in fayth and  
veritie, a true citizyn of the newe  
celestial Hierusalem, abundanc-  
ly replete wyth the fruites of þ  
holpe Goste, and plentuously  
endued wyth wysedome from a-  
boue to vnderstand and declare  
the excellente misteries of God-  
des moste hyghe prouidence hid  
in þ bosome of his diuine secrets  
frō euerlastig, & now in this last  
age reuealed published & sette a-  
brod to þ great cōfort of al faith-  
ful penitent sinners thorow hys  
son Iesu Christ our Lord. This  
our apostle I saye, cuē in þ wids  
of his chaynes & setters wryteth  
to

Roma. i. 1.

Galath. i. 1.

i. Timolte. ii. 1.

The Jewel of Joye  
to the Philippians, and by them  
to all other true christians, and  
exhorteth them to be myre, and to  
reioyce in þ Lord. He is nothing  
dismayed, nor yet abashed, of  
hys bodes, chaines, and fecters,  
of his empsonnyge, lockynge, &  
stockyng, but beyng of a franke  
courage and lusty stomake, not  
onely to suffer chaynes, but also  
death, if the good wil of God so  
be, he myth a behemencye of spi-  
rite, and stoutenes of herte com-  
maudeth vs not to be discoura-  
ged wyth what so euer kynde of  
aduersitie we be assailed, but ba-  
leantly and vnfainedli to repose  
fyre, & set the eies of oure mynd  
on þ Lord, & in him, in him alone  
to reioyce at all tymes. Reioyce  
in the Lorde alwaye, sayth he, &  
once againe I say reioyce. Euse.  
Euery man moueth other to de-  
llighte in that thynge speciallye,  
wher-

## The Jewel of Joy

wherin he him self hath reposed  
his chefe delectation. The coue-  
tuouse man hath his greatyst de-  
lighte in tempo;all possessions,  
and as he is only bent to the ac-  
cumulatyng and heapyng vp  
togyther of woldely goodes, so  
in like maner doth he exhort so  
many as he tenderlye loueth to  
set theyz myndes on gatherynge  
togyther the Goodes of thys  
wold, beynge not vnlke them,  
whiche are euer criyng, Adfer,  
adfer, Bringhe hyther, bryng hy-  
ther, The papist hath hys mind  
altogither set on papistry, there-  
fore, laboureth he to the vter-  
moste of hys power to allure o-  
ther vnto hys pernitiouse & da-  
nable sect. Phil. Truth it is that  
you say. Therfore the blessed A-  
posle haueyng hys principall  
ioye in the Lord our God, exhor-  
teth, moueth, & syggeth vs eat-  
nestly

The couetu-  
ous man.

Prover. xxx.

The Papiste.

Philipp. i.

Roma. ix.

Croft. xxxii.

The Jewell of Joy  
nessly to rejoyce in the lord, that  
we may be partakers wth hym of  
one, & the same glorie. He is not  
contente hym selfe onely to be in  
the fauoure of God, excepte he  
haue other also to be in the bow-  
els of Iesus Christ. Chri. In  
the Epistle vnto the Romayns,  
he wylsheth hym selfe to be cursed  
from Christ, so that his brethren  
the Israellites, whiche were his  
kynsinnen as pertaynyng to the  
fleshe myghte be saued. Theo. He  
dissented not much from the ma-  
ners of Moyses that most excels-  
lent Prophet of God, which per-  
ceyuyng that God was minded  
to destroye the chyldren of Isra-  
ell for theyz abhominable Ido-  
latry in worshypynge the gol-  
den calfe, desiered God very her-  
tely þ he woulde eyther forgeue  
them that fault, or els wyppe hym  
out of the booke of lyfe. Euse. O  
moste

## The Jewel of Joy

most faiethful heardman, whiche  
wished the saluaciō of his flocke  
no lesse then hys owne. Phi. But  
we shall note that saynt Paule  
pricketh not vs forwarde vnto  
the rejoycing in worldlye & car-  
nal thynges but vnto a perfecte  
joy in þ lord our God, whiche en-  
dureth for euer. For what thing  
is comprehended in the whole  
circle of the worlde, wherin we  
maye worthely rejoyce?

Consider the ayre aboue, þ earth  
vnderneth, with the depe waters  
in the secrete & inferiour partes  
of the worlde, & marke diligētlye  
if in the any thyngē be cōtayned  
þ may bring to vs true & perfect  
joy. They may delite our fāseis,  
& moue our affects for a certain  
space to delectaciō, while we be-  
hold, hear, fele or taste them, but  
how soone doth this carnal delec-  
taciō, & worldli joy vanishe awaie

Yea

Musique.

Ecclesi. xxxi.

Ecclesiast. xi.

## The Jewel of Joy

yea howe lone are we weary of  
the, if measure be exceded? Mu-  
sicall instrumentes feede the eare  
with very swete and pleasaunte  
armony, and for a tyme greatly  
exhilarate, chere, and cōfōrt our  
wertied sp̄rites, but in how shōrt  
space do we loth them, if they be  
continuallye played vpon or ex-  
ercised out of time? And though  
we delite never so greatly in the,  
doeth not the sownde strayghte  
wave perysh, & we receyue none  
other commoditie then losse of  
tyme? Theo. The wise man saith  
Like as the Carbuckle stone shi-  
neth that is set in gold, so is the  
swetnes of musike by the mirthe  
of wyne. A gayne wine and min-  
strels rejoyce the hert. Phile. Yes  
but what foloweth? The best is  
behynde as they saye. But the  
ioue of wisedome, is aboue the  
boeth. This sc̄ience of the wyl-  
man

## The Jewel of Joy.

man doeth not condemne Musi-  
sickē nor wyne, so that the vse of  
them be moderate and excedethe  
not measure, notwythstandynge  
it prefeteth the loue of wylde  
that is to saye, a feruent desire to  
knowe the wyll of God, and ad-  
uaunceþ that aboue both wyne  
and musyke. Chri, I wylle that  
al men, but cheifely such as be of  
nobilitie, dyd knowe and woulde  
practise this afore saied sentence.  
For many delyghte in Musike,  
but fewe in the loue of wylde  
Many couet to excel in singynge  
playng and dauncing, but in the  
knowledge of Gods wyrde very  
fewe. Many can abide to spende  
whole dayes and whole nyghtes  
in musicall exercises, but in hea-  
rynge or readinge the holy scrip-  
tures, they thynke one holy day  
in a weke a great matter, whē the  
one moueth vnto vertue, the o-

ff. 1.      thet

## The Jewel of Joy

shet vnto vyce, the one getteth  
the fauour of God, the other pro-  
uoketh hys wrath, indignacion  
and vngentleme, the one lifteth vp  
vnto heauen, the other detrac-  
deth and thrusteth doue into hell  
fire. Phile. To say the trueth, mu-  
sicke is a moxe bayne and trife-  
lunge science, than it becommeth  
a man boorne & appoynted to mat-  
ters of granitie, to spende muche  
tyme aboue it. And al thoughte  
I haue learned of histories, þ di-  
uers haue exercised minstrelsy  
both kings & philosophets, which  
I thyncke vsed it as a remedy a-  
gainste the tediousnes of there  
paynefull labours, and to make  
them the moxe apt to returne vn-  
to matters of great importaunce:  
yet I remember well that it was  
counted a reproche in many.

kinge Philip  
Bynge Philip whan he hearde  
hys sonne Alexander that trium-  
phant

## The Jewel of Joy

phantē conqueroure syngē and  
play very pleasauntly, checking-  
ly rebuked him saying, arte thou  
not ashamed, that thou canste  
playe and syngē so conningely?  
Meanyngē that other artes and  
sciences are more worthi a king.  
An heathen Prince thought that  
a great faute in his sonne, whiche  
Christen rulears counte worthy  
of hyghe commendacion and  
singulare prayse. Sextus Nero Sextus Nero  
the Emperoure, lieyngē on hys  
death bedde greatly lamented  
that he was so excellente in the  
science of musickē, wyshyng that  
he hadde spente that tyme in  
good letters and vertuous exer-  
cises, whereby he myghte haue  
bene made the more able iustelye  
and trulī to gouerne hys realme.  
Euse, Woulde God that hys re-  
pentance myghte be a war-  
nyngē to all noble men.

F.ii. Chet

## The Jewel of Joy

Ther haue bene, would God ther  
were not nowe, which haue not  
spared to spende much ryches in  
norishynge many idle singynge  
men to bleate in their chappeles  
shynckinge so to do God an high  
sacrifice, and to pipe downe their  
meate and therre dynicke and to  
whystle them a sleape, but they  
haue not spente any part of their  
substaunce to fynd a learned man  
in their houses to preach the word  
of God, to hasten them to vertue  
and to dissuade them from vyce.  
Therfore swarmed their howses  
wyth pride, ambition, vaine glo-  
rye, couetousnes, whoredome,  
swearinge, stealinge, polling, pic-  
kinge, enuie, malice, fightinge,  
flattery, supersticion, Hypocrisie,  
papistrie, Idolatrie and al kinde  
of abhominacion, as it must ne-  
des come to passe, wher the word  
of God is banished though ther  
be

## The Jewel of Joy

he neuer so muche massinge and  
maskynge accordyng to the say-

inge of **S**olomon , whan the  
preachynge of gods worde say-  
leth, the people perishe and come  
to naught. **T**heo. **I**t becommeth

kynges, princes and rulars **ra-** **N**ote.

ther to here the preacher of gods  
worde and to gyue eare vnto the  
lamentable voyces and humble  
supplications of their poore afflict  
and oppressed subiectes , than to  
hearken to the sownde of vayne  
instrumentes , and to delighte in  
in hearynge the fylthy and triflinge  
songes of droncken **M**usici-  
cions, which rather prouoke vnto  
fleshelye fantasies than vnto  
vertuous exercises . **A** Chistens  
mans melodye after **S**. **P**aules  
mynde consisteth in herte, whyle  
we recite **P**salmes, hymnes and  
spirituall songes, and syng to the  
Lord in oure hertes, geueynge

**P**roue. xxix.

**E**phe. v.

**F**.**iii.** **chan-**

The Jewel of Joy  
thankes al wyses for al thynges  
vnto God the father in the name  
of oure Lorde Iesus Christe, All  
other outward melodye is vaine  
and transitory, and passeth away  
and commeth to naughte. Phile.  
Wayne and traunsitorye is it in  
dede, notwithstanding Musick  
maye be vsed, so it be not abused.  
If it be soberly exercised and re-  
puted as an hande mayde vnto  
vertue it is tollerable, otherwyle  
it is execrable and to be abho-  
red of all good men. So that ye  
perceyue, that Musick is not so  
excelente a thyng, that a Christe  
man ought earnestly to reioise in it.  
Christo. It is euident inough, se-  
inge that it endureth not, but pa-  
sseth awaye lyke other thynges  
subiecte to vanity.  
Phile. Ther are y<sup>e</sup> greatly delight  
in buildinge gorgeous houses &  
sumptuous mansions, but howe  
vain-

## The Jewel of Joy.

ayne is their delectacion: Whā <sup>Gorgeous</sup> houses.  
they haue spente innumerable  
tiches in erectinge their pleasaunt  
and fayre houses, what haue thei  
but a greate heape of stones cou-  
ched one vpon a nother, whiche  
for a litle season sedeth the eye  
well, but whan we be once goone  
what profyte carpe we aways  
wyth vs: The holye Patriarkes  
of the olde tyme remembryng  
howe bayue it is to delyghte in  
gorgeous houses buylte them  
tentes, and in those safelij dwelte  
considerynge wyth them selues  
that they were but straungers  
and pilgrymes, and therfore pre-  
pared them houses not for thyg-  
hōld but for the wōlde to come  
by couchyng there treasures in  
the bosomes of pooze menne.

Euse. To buylde necessarye  
and conueniente hōuses for  
oure vse is not vngodly, as I  
ſ.iii. iudge

## The Jewel of Joy.

ludge, but to repose oure delyght  
in them, or so to spend oure goo-  
des on buildynge that the poore  
people are þ les regarded, socou-  
ted, reueued and holpen, thys  
is wicked, this is vngodly. C<sup>H</sup>ri.  
Buildynge is the daughter of  
phansye and maye in a maner be  
compared to the webbe of Pen-  
lope. For that one setteth vp, ano-  
ther after the disbursinge of ma-  
ny powndes, destroyeth, and buil-  
deth it vp againe with double ex-  
pences the thirde succedeth, and  
his phantasie not fully satisfied, he  
agayne altereth the buildynge  
and addeth threfolde charge, so  
that to build (I speake of to much  
gorgeous and not necessary hou-  
ses) is nothyng else than to dalie  
wyth the worlde and to be led  
with fansy. Theo. What was in  
tyme paste more gorgeous than  
Rome, whan she was called the

La-

## The Jewel of Joy.

Ladye and heade of the woldes  
What was more sumptuouslye  
buylt than the temple of Solomōe  
yea and that at gods commaund  
demente, as I maye passe o-  
uer many aunciente and famous  
cities: what is become of them?  
Howe are they decayde? Ma-  
nye are come to suche and so  
greate downe faule and to so ex-  
treme cuine, so deformed, so de-  
stroyed, so consumed to death that  
ther remaneth not somuche as a  
steppe, neyther is there lefte of  
them any mencion at all. Well  
were it wythe Christen religion,  
if christen men woulde remem-  
ber this sentece of blessed Paul.  
We haue no dwellyng place in  
thys wold, but we lote for ano-  
ther to come Thā shoulde the hea-  
uenly mansion be more desired &  
soughte after. But nowe manye  
buylde and they knowe not who  
shal

## The Jewel of Joy.

Shal enherit, & in þ mios of these  
their gorgious buildinges þ pore  
people are not cōsidered nor pro-  
uided for. Euse. Woulde God all  
such as so greatly delite in costu-  
ous buildinges, would somtime  
set this sentēce of the wylsemā be-  
fore theyz eyes. If þ kepest not  
thy selfe, sayeth he, in the feare of  
the Lord continually, thy housse  
shal sone be subuerted, toppled o-  
uer & brought to noughe. Chri-  
þe thinke þ thys curios building,  
whych al moſte vniuersali-  
tis vsed now a daies among vs  
is a great tokē of the daye of iud-  
gemente beinge at hande. For  
Chryste in the Gospel, amouge o-  
ther tokens reciteth building to  
be one of þ chelſe wherbi we may  
learne þ the commyng of the son  
of man vnto the terrible iudgement  
is at hand as. l. James sayth. Be-  
hold þ iudge standeth before the  
doze. Phile. I perceyue now right

Eccle. xxvii.

Luke. xvi.

John. v.

## The Jewel of Joy.

ryght wel ye are fully persuaded  
that no man ought to rejoyce in  
gorgeous buildynges, whererin  
many delighte nowe a dayes.

Theo. Yea verely. The history of Luke, v. 11.  
the riche man in the Gospell ma-  
keth vs afraid, which was a buil-  
der also, and whē he had finished  
hys buildinge and couched hys  
goods in his faire & large houses  
thinking þ he shoulde haue lyued  
many yeres, sodenly it was say-  
ed vnto hym, þ sole thys nyghte  
shal they take awaþ þ life frō the,  
and thā whose shal these thinges  
be that þ hast gathered togidher  
Phile. To enioye greate possessi-  
ons in thys wōlde semeth not to  
a fewe a singulare commoditie &  
high profite, but with how many  
cares & troubles are they accōpa-  
ned. With what great labour ar  
thei gotē & scraped vp together? O: riches.  
With what carfulnes & disquiet

of

## The Jewel of Joy.

of mynde are they kept, the hor-  
ders vp of them being at al hou-  
res in moxe feare lest they shoul-  
de taken awaie from them either  
by robbynge, pollynge, pillinge  
burning, or by some other chaunce  
Howe shourtly are they consumed  
and broughte to naught, whiche  
were not gathered together with  
out long time and great sweate  
So vaine and transitorye be the  
goodes of the wold. Againe, are  
not the woldy possessions many  
tymes leste to suche hexies, as  
spende them no lesse prodigally,  
than their auncitours got them  
hardely and kept them niggard-  
lye What iuste cause also hath a  
ny man to reioyce in temporall  
riches, seing that at the dreadful  
day of iudgement they shal render  
a straight accōptes of euery far-  
thing to the high & euerlastinge.  
Judge Ch̄ist, how they haue be-  
no-

## The Jewel of Joy.

Stowed them: for God hath not  
endeued the rich men wyth their  
possessions that they shold sped  
the at their pleasure and phansy,  
but accordaninge to hys most god-  
lye commaundemente, wyll and  
pleasure. Syluer is myne, and  
golde is myne, saþeth the Lord  
of hosties. Hereto agreeth the say-  
inge of the Psalmogtaphe, the  
earth is the Lordes, and all that  
is contayned in it. The Lord  
hath committed hys goodes to  
the ritche men, and he wyll cale  
them to accomptes a gaine to se  
how they haue bestowed the, and  
what thei haue won and gottē by  
the exercise of the for the Lordes  
auantage, as we maye se in the  
Gospell. If ther be foud vnpzo-  
fitable seruauntes, and haue not  
bestowed them in settingforth  
the gloþe of God, and in the hel-  
pynge of theyþ christen breþheren,  
but

## The Jewel of Joy.

but haue hid the v<sup>e</sup>p in the groud  
that is to saye, kepte them ni-  
gardly to their owne vse, or spent  
them aboue vayne and wycked  
thynges, they maye be sure to be  
bound, fete and handes to be cast  
into vicer darckenes, where shal  
be weeping and gnashing of teeth.

Mathew. xxi.  
Mathew. xii.  
Luke. xii.  
Mathew. xxv.  
Luke. xii.

Chri. O that these thynges were  
wel cōsidered, pondered & weigh-  
ed in the iuste balanc of resona-  
ble diſcretion, than shoulde the  
ryche men of thys worlde haue  
little occasiō to glorie in their ter-  
restrial and worldly possessions,  
but rather recounte them moste  
happie, wealthie and forſtunat, to  
whom least is committed. For e-  
very man shall rendre accountes  
of the talentes receiued, be they  
fewe or many.

Theo. Blessed is the ryche, whiche  
is founde wyth out blemishe, say-  
eth the wyse man, & hath not gon  
af-

## The Jewel of Joy.

after golde, no; put hys truste in Eccl. xxi.  
monye and treasures. Where is  
there such a one? and we shal com-  
mend hym, and call hym blessed.  
For greate thynges doeth he a- Luke xvi.  
mong hys people. Who so is tri-  
ed and founde perfecte in suche  
thynges shal be commended and  
prayed. Yea hys good shall be  
stablished, and the whole congrega-  
cion shall declare hys almes  
Make you frendes, sayeth oure  
Sauisour Christ, of the vnygh-  
tous Mammon, that whē ye shal  
haue nede, they maye receiue you  
into euerlastynge habitacions.  
Euse. To se the inordinate affecti-  
on & insatiable desier, whych the  
more parte of men haue vnto the  
goodes of þ wþld, it is a world.  
Aunciente Authours complainne  
of the couetuousnes vsed in their  
tyme but if they were now a litle  
they

## The Jewel of Joy

they woulde maruell, and wyth  
hyghe indignacion wate theyre  
penne, and wright Satyres and  
Inuectiues agaynste oure coue-  
tous mordlyngs. For they, coue-  
tous affectes knowe no ende, ney-  
ther are they at any tyme satiate,  
be their abondance temporal po-  
ssessions never so muche ouer-  
flowynge and passyng al mea-  
sure. Oh good God, good God,  
howe do oure spiritual men tum-  
ble benefice vpon benefice, and  
prebende vpon prebende & And  
yet are they led wyth no care of  
fedynge Chrestes flocke neyther  
corporally nor spiralliy. Chri-  
stes chrefolde Pasce, is turned in  
to þ Jewes double Tolle. They  
fede nothyng, except them selues  
they tol a catch whatsoeuer cach  
they may, would God they once  
woulde be obedient to thys cō-  
maundemente of God gyuen by  
the

## The Jewell of Joy

the wise man. Let not thyne had  
be stretched oute to receyue, and  
shut when thou shouldest geue,  
A byshoppe sayth. S. Paul (he  
meaneith euerye spirituall ouer-  
sear) ought to maintayne hospi-  
talitie. Agayne he sayeth, for  
get not hospitalitie & housholde  
kepyng. for therby haue diuers  
men receyued into theyr houses Hospitalitie.  
Angels vnwares. Hereto agres-  
eth the sayinge of. S. Peter. Be  
ye herbourours one to an other  
wythout grudgyng. As euerye  
manne hath receyued the gifte  
euen minister the same one to an  
other, as good ministers of the  
manfolde grace of God. God in  
the olde lawe greatly tendering  
the mayntenaunce of hospitalit-  
tie, in hys ministers gaue thys  
commaundement to hys people  
for payng theyr tythes, saying.  
Binge ye in all tythes into my  
G. i. batne

Ecclesi. iii.

1. Timo. iii.

Hebues. xii.

Hospitalitie.

1. Peter. iii.

Malachi. iii.

## The Jewel of Joy

Wher tythes  
were payed

barne, that ther mai be meate in  
my house. Here God commaun-  
ded tythes to be payed, but for  
what cause, that the ministers  
should spende them in the court  
or at the vniuersitie? or aboute  
whozeynge? or in kepcyng of  
haukes or doggs? or in mayntey-  
nyng a sorte of idle baleaut lub-  
bers, whych do nothing but con-  
sume the good fruities of þ earth  
May verely, but that ther should  
be meat in his house (for the per-  
sonage or viccarage is Goddes  
house) for whom? for the cou-  
touse worldelynges and rich me-  
whyche haue no nede of it? May  
syȝ, not so, but for the pore christi-  
ans, as Christe prescribeth say-  
ing, When thou makest a dinner  
or supper, call not thy frendes,  
nor thy brethrene, neyther thy  
kynfemen, nor thy ryche neygh-  
bours, leste they also byd the a-  
gaine

Luke. xiiii.

## The Jewell of Joy

gayne, and a recōpence be made  
the. But when thou makeste a  
feaste, call the pore, the feble, the  
lame, and the blynde, and thou  
shalt be happye, for they can not  
recompence the. But thou shalt  
be recompēced at the resurrecti-  
on of the ryghtuous men. Chri.  
I thinke the greatest cause why  
priestes be contēned at thys tyme  
is, þ they neyther regarde their  
office in p̄eac̄hyng God̄s w̄ord  
nor yet they; durye in mayntay-  
nyng hospitalitte.

Euse. Trueth it is, for God sat- Malachi.1.7.  
eth by the prophet. I haue made  
you, O ye priestes, to be despised  
and to be of no reputatiō amōg  
all þ people, because ye haue not  
kepte my wayes, but haue bene  
parciall in the lawe. The wayes  
and ordinaunces of God, whych  
he hath prescr̄ibed to priestes for  
to obserue, is truly to preach his

Whi priestes  
are despised.

G.1.7. ho-

## The Jewel of Joy

holy doctrine reuerently to minister hys blessed sacramentes, and bountuously to mayntayne hospitalitie. If they woulld do these thyngs, they shold recouer their honoure whiche is due to faythfull ministers by the wozde of God as. S. Paule sayeth. The priestes that rule well, are worthy double honour, specialli thei þ labour in wozde and doctrine. The o. But couetousnes reyg-  
neth not only in the spiritualitie Euse. In the spiritualtie onelye. No God knoweth. For the tem-  
poralltye is not behynd for their parte. If euer heretofore, in this oure tyme speciallie is thys say-  
inge of the Prophet found true, from the leſt vnto the moſt thei hange vpon couetousnes, and from the prophet vnto the priest they go al aboute with falsohead and lyes. Now ioyne they Lord. Hyp

1. Timothe. v.

Temporall  
men.

Jeremye. vi.

## The Jewel of Joye

Shyp to Lordeshyppe, manner to  
manner, ferme to ferme, land to  
lande, pasture to pasture, house  
to house, and house for a vantag  
Howe do the ryche men, and spe  
cially suche as be shepmongers  
oppresse the kinges liege people  
by deuourynge theyz commune  
pastures w theyz shepe, so that  
the poore people are not able to  
kepe a cow for the confort of the  
and of their poore familte, but are  
like to starue & perish for hōger,  
if there be not prouision made  
shortly: What shepe groūd sca-  
peth these caterpillers of the cō-  
mune weale: How swarme they  
with aboundaunce of flockes of  
shepe: and yet when was wooll  
ever so dere, or muttō of so great  
p̄yce: If these shepmongers  
go forthe as they begin, the peo-  
ple shall both miserablye dye for  
colde, and wretchedly periysh for

Shepmongers.

G.iii. hon

## The Jewel of Joy.

hōget. For these gredy woulues  
and comberous comerauntes,  
wyll cyther sell theyz woll and  
theyz shepe at theyz owne p̄ice  
or̄ els they wyll sell none. Oh  
what a diuersitie is thys in the  
sale of wolles, a ston of woll  
somtime to be sold at. viii. grots  
and now for. viii. s<sup>e</sup> And so like-  
wise of the shepe. God haue mer-  
cy on vs. If the kynge hys ma-  
iestye, with hys most honourable  
council do not prouide for the re-  
dresse of these thinges, God him  
selfe wyll surely se a remedye, as  
he sayceth by the Psalmographe  
for the wretchednes of the nedye  
and the bewaplynge of the poe.  
Euen nowe wyl I yfse sayth the  
Lord.

Esa. xxxiii.

Agayne he sayeth, Woe be  
to the that spoillesse, shalte not  
thou thy selfe be lykewyse spoy-  
led? And thou that despiseste the  
pouer

## The Jewel of Joye

pouertie, shalte not thou in lyke  
maner be despised? When thou  
haste made an ende of pollynge  
and pylling, then shalte thou be  
polled and pilled thy selfe.

And when thou ceasest to de-  
spise other, then shalte thou be  
despised and nought set by.

O Lorde haue mercys vpon vs.  
For all oure whole truste is in  
the. Be thou oure defence, yea,  
and that shortelye, and be thou  
oure sauynge health in the tyme  
of our trouble.

Christo. Ryche men were neuert  
so muche estrangaged frome all  
pytyme and compassion towarde  
the poore people, as they be at  
thys presente tym, they deuour P Cal. xliii. 2  
the people as it were a morcell  
of breade.

If anye pece of grounde delite  
theyz eye, they must nedes haue  
it other by hoke or by croke.

G.iiiij.      J.

## The Jewel of Joy.

The vñneris-  
fulnes of rygh-  
men.

If the pore man wyll not satisfi  
they; couetouse desyre, he is sure  
to be molested, troubled, and di-  
squieted on such sorte, that whe-  
ther he wyll, or wyl not (though  
boeth he, hys carefull wyfe, and  
miserable chyldrene wþt hys  
whole familie should perþsh for  
honger) he shal forgo it, or els it  
were as good for hym to lyue a-  
monge the furies of Hell, as to  
dwell by those ryche carles & co-  
uetouse churles. Ther is no end  
of enlargynge they; groundes,  
nycþter are they ledde wþt a-  
ny feare of Gods indignation,  
express by the Prophet sayinge.  
Woo and euerlastyng damnatio  
be vnto them that ioyne house  
to house, and couple land to lād,  
so nyghe toghether, that the pore  
can get no moþe grounde. Shal  
ye alone dwell in the myddest of  
the earth? These thynges are in  
mine

## The Jewel of Joye

myne eares, sayeth the Lorde of  
hostes. Surely sayeth he, many  
greate and fayre houses shall be  
made so desert and wast, that no  
man shall dweli in them. Hereto  
agreeth the sayinge of an other  
Prophet. Wo and euerlastynge  
damnation be vnto him, that hea-  
peth vp other mennes goodes.

abac. ii.

Howe longe wyll he lade hym  
selfe wyth thycke claye vnto his  
owne damnation? O howe so-  
daynly wyll they stande vp that  
shall byte the, and awake, that  
shal teare the in peaces? Yea y  
shalt surely be they, praye, Se-  
ynghe thou haste spoyled manye  
people, therfore shal they that re-  
mayne spoyle the, bicause of in-  
enes bloude and for the wronge  
done in the land, in the citie, and  
vnto all them that dwell therein  
Wo and euerlastinge damnati-  
on be vnto hym that couetously  
gathe

The Jewel of Joye  
gathereth euil gotten goodes in  
to hys house, that he may set his  
neste on hie to escape þ power of  
misfortune thou hast deuised the  
shame of thine own house, for þ  
hast slaine to much people & hast  
wilfulli offended, so that the ve-  
ry stones of the wal shal cry out  
of it, and the tymbre that lyeth  
betwixte the ioyntes of the buil-  
dynge shall answere. & ce. Theo.  
These be greuouse threates of  
Gods vengeaunce againste the  
couetuouse worldelinges. Phile.  
They be no lesse true then gre-  
uouse, and shall vndoubtedlye  
chaunce as it is threatened, ex-  
cepte the couetous worldlynges  
repent and amende. For God is  
sayethfull in all hys sayinges &  
the worde of the Lorde abideth  
for euer. He is the selfe truþ,  
therfore can he not lye. What so  
euer he threateneth, he wyl sure-  
lye

¶ Psal. c. lv.

¶ Psal. xi.

John. xiii.ii.

## The Jewel of Joye

þe bryngē to passe except fayth,  
ful repentaunce be a meane. Are  
not these hys wordes? Wo and  
everlastyng damnation be vnto  
þeym that synne, and kepe not  
my commaundementes, sayeth  
þis Lord, I wyl not surely spare  
þem.

III. Esd. xv.

And the wyse man sayeth. Wo Ecclesi. xi.  
be vnto you, O ye wycked per-  
sonnes, which haue forsaken the  
lawe of the Lorde, that mooste  
hyghe God. If ye be borne, ye  
shall be borne to cursyng, if ye  
dye, the curse shal also be your  
portion.

Dauid sayeth, vpon the vn-  
godlye, the Lorde shall rayne  
snares, fyre, and brymestone,  
storme, and tempeste: thys shall  
be þeyr portion to dynke. How  
doeth our saviour Iesus Christ  
thonder agaynste the vngodlye  
ryche in the holy Gospell.

þr. xlii.

## The Jewel of Joye

Luke. vi.

Note.

Wo vnto you that are riche sat-  
eth he, for ye haue your consola-  
tion. Wo vnto you that are ful,  
for ye shall hōger, Wo vnto you  
that nowe laughe, for ye shall  
wayle and wepe. Chri. These be  
greuouse wordes agaynste the  
couetouse wordelynges and vo-  
luptuous Epicures, but full lit-  
tle do suche thynges syncke into  
the breastes of menne nowe a-  
dayes, the deuyl hath so blinded  
they; eyes, that they thynke that  
God is a childish God, and will  
be pleased wyth thys apple at þ  
laste ende. I am sorþ for my sin-  
nes. Good Lord forgeue me, I  
trust to be sauued by Christes pa-  
ssion, and mani good morrowes  
So longe as they lyue they ne-  
uer repente they; wicked lyuing  
they go forth dayly more & more  
to prouoke the wrath of God a-  
gaynste them, they heape synne  
vpon

## The Jewel of Joy

Upon synne, they wallowe all in  
pleasures like fylthy swyne, they  
haue not thefeare of God before  
their eyes, they are wythoute all  
mercy towarde theyz chyse bres-  
thene, they greuouslye oppresse  
theyz neadye neyghbours, they  
make no ende of takeynge togis-  
ther the goodes of þ wozld, they  
folowe the lustes of the fleshe as  
miserable and bonde captiues,  
to conclude, theyz whole lyfe is  
nothyng els but a seruynge of  
the deuyll, how can these menne  
at the laste ende truelye repent &  
conuerte vnto God, leadynge a-  
soze a lyfe abhominable, so wyc-  
ked, so stynckynge, so hatefull  
both to God and to al good me?

I graunte, the mercy of God is  
great, & excelleth al hys wozkes,  
but howe ca they whitch haue led  
theyz whole lyfe altogytter dis-  
pleasaunte vnto God, be holde

The Jewel of Joy  
to craue mercye of God at the  
last ende, whom all the dayes of  
theyz lyfe they haue so despised  
by disobeyinge hys moste God-  
lye wyll and pleasure & Are not  
these his wordes spokē by kinge  
Solomon? I haue called, and  
ye refusid it. I haue strectched  
out my hand, and no man regar-  
ded it, but all my counsails haue  
ye despised, and set my correccio  
at nought. Therfore shall I al-  
so laughe in youre destruction,  
and mocke you, whē that thyng  
that ye feare cometh vpon you,  
euē when the thyngē that ye be  
a frayed of, falleth in sodaynely  
lyke a stozme, and youre mise-  
rye lyke a tempeste, yea, when  
trouble and heuynes commeth  
vpon you..

Then shall they call vpon  
me, but I wyll not heare, they  
shall seke me earily, but they shal  
not

## The Jewel of Joy

not fynde me , and that bycause  
they hated knowledge, and recei-  
ued not the feare of the Lorde ,  
but abhorred my councell , and  
despised all my creation.

If the tyghtuous shal scasly be  
saued, sayth blessed Peter wher-  
Shall the vngodlyc and the syn-  
ner appearce

Euse. **S**atan thozowe couetu-  
ousnes doeth so possesse the her-  
tes of many menne in these oure  
dayes , that they do not onelye  
lincke house to house, but when  
they haue gotten manye houses  
and tenementes into theyz han-  
des, yea , whole towneslyppes,  
they suffer the houses to fall in-  
to viter iuyne , and decaye , so  
that by this meanes whole tow-  
nes are become desolate , and  
lyke vnto a wyldernes , no man  
dwelling there, excepte it be the  
shephearde and his dogge .

Destroyers  
of townes.

Phile.

The Jewel of Joy  
Phile. Truth it is. For I my selfe  
knowe many townes and villa-  
ges soze decayed, so that where  
as in tymes past, ther were in  
some towne an hūdred housshoulds  
there remaine not now thyng, in  
some fifty, ther are not now ten,  
yea (whyche is more to be laim-  
ed) I knowe townes so wholly  
decayed, þ ther is neyther sticke  
nor stone standyng, as they vse  
to saye. Wher many men hadde  
good liuynges, and mayntained  
hospitalite, able at all tymes to  
helpe the kynge in his warres, &  
to susteyne other charges, able  
also to healpe their pore neygh-  
bours, and vertuously to bringe  
up theyȝ chyldren in Godly let-  
ters and good sciēces, now shewe  
& contes deuoure altogytter no  
man inhabityng the aforesaid  
places. Those beastes whyche  
were created of god for the nou-  
rishment

## The Jewel of Joy.

richmente of man, do nowe de-  
uoure man. The scripture sayeth  
that God made both shepe & ox-  
en with al the beastes of the field  
subiecte vnto man, but nowe man  
is subiecte vnto them. Wher man  
was wont to beare rule, ther thei <sup>beastes abouē</sup> menne.  
now beare rule. Wher man was  
wōt to haue his liueng: ther thei  
nowe only liue. Where man was  
wonte to inhabite, ther they now  
raing and grease. And the cause  
of all thys wzechednes and beg-  
gary in the commō weale are the  
gredy Gentilme, whitch are ship-  
mongers & grasiars. While thei  
studie for their owne priuat com-  
moditte, the comon weale is lyke  
to decaye. Sins they beganne to  
be shepe Maisters and feders of  
cattel we neither had vitaile nor  
cloth of anye resonable price. No  
maruell, for these forstallars of  
the market, as they vse to saye

Gentle men  
shpmongers.

H.i. haue

## The Jewel of Joy

haue gotten all thynges so into  
their handes, that the poore man  
must either bie it at their price, or  
els miserably starue for hongar,  
and wretchedly dye for colde, for  
they are touched w<sup>th</sup> no pitie to-  
ward the poore. It is foud true in  
the þ S. Paul w<sup>rit</sup>heth. All seke  
ther own adauantage, & not those  
thinges whiche belonȝe vnto Je-  
su Christ. They whiche in times  
past were wonte to be fathers of  
the contrie, are now pollers and  
pillers of the contrie. They whiche  
in times paste were wō: to be the  
defēders of the poore, are now be-  
com þ destroiers of þ same. Thei  
by whom the comon weale some-  
time was p̄sersued: are now be-  
come the Caterpillers of þ comon  
weale, & such as seime by their ma-  
ners to haue made a sole hōwe vi-  
terli to subuert the comon weale, &  
to p̄cure þ final destrucciō of þ  
same. Thei are insatiable woul-

viii.ii.

## The Jewell of Joy

ues. Thei know no measure. So  
they maye reygne, they care not  
who rule. So they maye abound  
they care no whoe faulle to the  
grounde. So they maye be enri-  
ched thei care not who be empou-  
ished. They are ryght brothers  
of Caine, whiche had rather slea  
his brother Abel, thā he shoule  
haue any part with him of world-  
ly possessions. The wyse mā say-  
eth, the b̄eade of the nedye is the  
lyfe of þ poze, he that defraudeith  
him of it, is a mansl eat. Do not  
these riche worldlinges defraud  
the poze man of hys b̄ead, wher-  
by is vnder stande al thynges ne-  
cessary for a mans life, which tho-  
row their insatiable couetousnes-  
sel all thynges at so highe p̄yce,  
& suffer townes so to decaye that  
the poze hath not what to eat noȝ  
yet wher to dwel. What other ar-  
they than, but verye mansleas

Gen.iii.11.

Eccle. xxxviii.

B̄eade what  
it signifieth.

H.ii. They

## The Jewel of Joy

They abhore the names of **Mon-**  
**kes, Friars, Chanons. Nonnes**  
**¶ arke well.** &c, but their goodes they greed-  
ily gripe. And yet where the clo-  
sters kept hospitaliti, let out their  
fermes at a resonable p̄ice no-  
shed scholes, brought vp youth  
in good letters, they do none of  
all these thynges. They lightly  
esteime and in a maner contemne  
**Priesters, parsons, vicars, Pre-**  
**bendaries. &c, yet their possessiōs**  
thei gladlye embrase & niggardly  
retayne. So that nowe they are  
become in effecte althoughe not  
in name, very **Monkes, Friars,**  
**Chanons, Priesters, Persons, Vi-**  
**cars, Prebendaryes, and at the**  
last what not: and yet how vain-  
ly those goodes be spente, whoe  
seeth not The state of England  
was never so miserable, as it is  
at this presente.

Good Lord haue mercy vpon

vs

## The Jewel of Joy

vs and put in the hertes of the  
kinge and of his couisel to redres  
these intolerable pestilences of Rome.ii.  
the common wealth, or els make  
haste to dissolute thys wretched  
wo:ld by thy glorious commyng  
vnto the iudgement, where thou  
shalt tender to euery man acco-  
dinge to hys dedes, lest if we long  
remayne in thys to muche wret-  
chednes, we be compelled thoro-  
we pouertye to attempe un-  
rightuous thinges, and forswere  
the name of the our Lord God.  
Wel, of these thynges afoze say-  
ed I trust ye perceiue that no man  
oughte to reioyse in the tytches  
of this wo:ld, seing they are none  
of oures but Godes, and we as  
the treasures and stuardes of  
God must at the dreadfull day of  
iudgement render acomptes to  
the hyghe Judge Christe of all  
that we haue receiued, be it much

H.iii. or

## The Jewel of Joy.

or litel, seinge also they are verye  
transitorye flitting from one to a  
nother in so much that he whiche  
is thys daye a Lorde highely in  
fauour and a manne of greate  
possessions is to morowe a trap-  
toure and not worth a gallye  
halfe penye. A gayne if they be  
abused, they are verye entise-  
mentes vnto all myschefe and  
naughtines, they plucke our her-  
tes from God to the deuyll, they  
make vs Idolaters by seruinge  
that wycked Nammon they pro-  
uoke the vengaunce of God a-  
gainste vs thei make is to be ab-  
hored of God and of all good  
men, they plucke from oure bo-  
dies cast from our mindes qui-  
etnes from our eyesslepe frō our  
face natural colour, and adde to  
al the partes of man distēperāuce,  
makinge man a slaye vnto that  
whiche

Riches abu-  
ſed.

The Jewell of Joye  
whiche oughte to be obedient vnto him,

Theo. We perceyue these thynges ryghte well. For the wyse man sayeth, their is no thyng worse than a couetous man, neyther is ther a moare wicked thyng then to loue money. For such one hath his soule to sel, and yet is he but filthye dunge while he liueth. And the Preacher sayeth, he that loueth money wyl never be satisfied wyth monye, and whoso deylgheth in ryches, shall haue no profite thereof.

Where as muche rychesse is, there are many also that sped them awaie. And what pleasure moare hath he that possesseth the sauinge that he maye loke vpon them with his eyes. A labouring man slepeth swetelye, whether it be little or much that he eateth.

H.iii. but

Eccle.xx

Eccle.v.

## The Jewel of Joy

but thaboudaunce of the rich wyl  
not suffer hym to slepe, yea many  
times riches are kept to the hutt  
of hym that hath them in posse-  
ssion. Soz ofte times they perishe  
wyth his great misery, and trou-  
ble, and if he haue a childe, it get-  
teth nothyng. Lyke as he came

*Job. i.* naked out of hys mothers wōbe  
so goeth he thither agayne, and  
caryeth nothyng awaye wyth  
hym of all hys laboure. &c. Euse.  
It were wyldome for the ryche  
menne, if they tender their owne  
saluation and be ledde wyth any  
hope of the lyfe to come, to heare  
what blessed Paullle wryghtethe  
vnto Byshoppe Timothe , and

*Timo. vi.* earnestlye to felowe that . Hys  
wordes are these . Charge them  
whyche are ryche in thys wōrld  
that they be not hyc mynded nor  
truste in vncertayne ryches , but  
in the lyuyng God whiche ge-  
ueth

## The Jewel of Joy.

ueth vs abundantly al thinges  
to enjoy them) that they do good  
workes, that they be ready to giue  
and glad to distribute, leying vp  
in stoe for the selues a good foun-  
dacion agaynst the time to come,  
that they may obtaine eternal life.

Phile. O that they woulde be ad-  
uertised by thys Aposle. Then  
shoulde God be their defender in  
al their astayres, & cause both the  
& their posteritie longe to enioye  
thei possesstions w the fauoure &  
blessinge of al good men, But let  
vs go forth, and search whither a  
ny thyng can be founde in thys  
transitorie worlde wherein we  
may worthyly reioyse. What say  
ye vnto nobilitie? Christo. Not a-  
fewe do greatly reioyse in that, or nobilitie.  
magnifieyng them selues be-  
cause they desceude of noble pa-  
rentage, and in comparison of  
them selues they greatly despise  
other

## The Jewel of Joye

other. Phile. Of folish & ignorant people. Why rather do they not consider þþo eth riche & pore, noble & vnoble, hie or base do consiste & are made of the same elemētes, Gen. iii. subiect vnto like diseases & bond to þþe same affectes? Earth we are al & dust, & vnto earth & dust shal we returne. As we were made to liue so likewise are we al appoyn-  
ted to die. Bodies haue we al cor-  
ruptible & bōd to mortaliti. Ther  
is no exception amonge vs. Nei-  
ther hath ani of vs obtained such  
priviledge of God, þþe we maye es-  
cape þþe bondage of fraile nature.  
Seing thā þþas touching our cor-  
poral creation ther is no differēce  
no prerogatiue, what nobilitie or  
worthines of bloud, can there be  
more in the noble personage thā  
in the base slauē. Their beginnig  
is like, ther ende is al one. Twise  
mad are they therefore, þþe brag of

their

## The Jewel of Joye

theit noble bloud & esteme the sel-  
ues þ moze worthy because they  
descēd of noble parentages, nei-  
ther do such any other thing thā  
bost of þ which is none of theits.

King David sayth, what profit  
is thet in my bloude, seinge I go  
doue vnto corruption? And þ wise  
mā sayth, why art þ proude, O þ  
earth & ashes? We are al earth & Psalm xxxviii.  
ashes boeth noble & vnoble, We  
al shal returne vnto corruption,  
& be so consumed as cōcerning our  
bodies, as though we had neuer  
bene. The Prophet also saith, al  
flesh is gras, & al his glori is like Eccles. x.  
a floure of the field, Wher is any  
mēcio made here of noble bloude  
I know, sayth s. Paule, that thet Rom. vii.  
dwelleth in me, þ is to saye in my  
flesh, no goodnes, wher is carnal  
nobilitie thā become? Doth not þ  
same lothsum vilenes come fro þ  
noble, þ isueth out of þ vnnoble?  
Are

## The Jewel of Joy.

Are not the carcasses of al personages meate for wormes a lyke  
Pour the bloud of the vilaine in one basen and the bloude of the  
gentleman in an other, what differēce shal there be proued? Dig  
up the bones out of the sepulchers both of þ noble & vnnoble,  
and who can deserue of the sight  
of them, which was the seruaunt  
whych the Lord, who was rich &  
who was poore, who beautifull  
& who deformed, which were no-  
ble, and which vnnoble? Ther is  
no differēce, as S. Ambrose say-  
eth, betwene the carcasses of the  
deade, except paradynture it be  
thys, that the deade corps of the  
tych stincke more greouslye than  
the poore because it was more den-  
tely fed.

Entuled gen-  
lemen.

Euse. So far as I perceiue. they  
erre greatly, that bost of the kind  
red, & esteme the selues the mo<sup>r</sup>e  
wo<sup>r</sup>

## The Jewel of Joy.

worthy because they come of wox  
they parentes, although they the  
selues be neuer so greate dzonc-  
kardes, glotones, diceplayers,  
Whoremongers, swerers, fight-  
ters, theues, ruffians, pickers of  
quarels, riotous persons. &c. For  
little doeth it profite a man to des-  
cend of a noble house, if he hym  
selfe be of base and vile maners  
and leade a life defiled with wyc-  
kednes, yea it rather bringeth  
vnto hym ignobilite than nobi-  
litie. Well is it sayde of our gol-  
den mouthed doctoz, the nobilitie <sup>in Math</sup>  
and goodnes of oure kinsefolke  
auaileth nothyng, except we oure  
selues be good. For what doethe  
noble generacion profite hym,  
whom, hys maners do defile? Or  
what doeth vile generacion hurt  
hym, whome good maners dooe  
garnishe and adourne? Certes  
he sheweth hym selfe boyde of al  
good.

## The Jewel of Joy

goodnes, þ glorieth in his parentes To glorie vpon þ nobilitie of other, sayth Petrarche, is a boſtinge euē to be laughed at. And ſuche as haue nothynge but the badges, counſaunes and armes of their Auncelſtours to ſet out their nobilitie with al, they differ not much frome Esopes crowe, whiche decked him ſelue wyth other birdes fetheres, he hym ſelue being al togithere blacke & vnamable. Theo. The true nobilitie conſiſteth neithet in ſtrength, beautie, noꝝ riches, no noꝝ yet in any other exernall & bodeley thyng but in the luppzelling of vice and embrazeinge of vertue. Vertue is the alone and onely nobilitie, as Antisthenes was wonte to ſaye thei that are endued with vertue, they haue the true nobilitie, Notabliy is it ſayd of the golde inouched doctoꝝ John Chrysostom. He

Wherin tru-  
nobilitie con-  
ſiſteth.

In Matheu.

## The Jewel of Joy

is a man of great renoume, he is  
a woxthye personage, he is the  
true noble man, that disdayneth  
to serue vices, and by no meanes  
wyl be ouer come of them: And  
Cocceus Herua the Emperour  
sayde that the vertue of a man  
and not hys kynnered nor hys  
contrarie is to be considered.

Chri. Woulde God all menne of  
nobilitye were perswaded that  
vertue and godlye conuersation  
were the alone and onelye true  
nobilitie. Than woulde they not  
repose their glorie in their aun-  
cestours, as many very folishely  
do at thys present, but rather en-  
deuoure them selues so to traine  
their life in al godlines and ver-  
tue, that euен for their owne god-  
ly and vertuous enterpryses thei  
should be cōpted noble and wo-  
thy of prayse. Euse

But what say you vnto beautie

Phule.

## The Jewel of Joy.

Beautie  
Prouer. xxxi.

Phile. Euen as Solomon saeth,  
fauoure is deceitfull, and beau-  
tye is a vayne thyng. They are  
muche straunged fro the course  
of true reasonne, that reioyse in  
so fraile a thyng. So; it is more  
britle the glasse, more transitorye  
than the flowre, more inconstant  
than the wynde, more vaine than  
the smoke, and more flutyng as  
way than the tyme. Beautye is a  
thousande maner of wayes cor-  
rupted and defaced. Howe doeth  
one lytle fauer make the fayrest  
woman in the wold, the fowlest  
& the most vnpleasaut in aspect?  
And to saye the trueth, is beauty  
anye other thyng, than a litell  
chine skyne wel coloured? If the  
inwarde partes myghte be sene,  
howe greate filthynes woulde  
there appeare euen in the moste  
beautifull personne? Ne ther is  
the fayrest bodie in the wold any  
other

## The Jewel of Joy.

other thing the a dunghyl coueted w<sup>th</sup> a clothe as it wer of white and purple colour. And what a madnes is thys for anye person to glorye in beautye,seyng that the beholder of it hath more delectation and pleasure in it, as one that hath the vse and fruittion thereof, then suche as are endued with the beautie. I leane ofto speake that beauty is a entisement vnto vncleannes, and a very enemy to chaste and pure conuersation, as we reade in divers histories. Chri. This semeth to be true by the sayinge of the wise man, Loke not to narrowly Ecclesi. xxv. sayeth he, vpon the beautye of a womā, lest þ be prouoked in desire toward hit. Againe he saith, Turne away thy face frō a bea-  
tiful womā, & loke not vpon the saynges of other. Many a man hath perished thowte the beau-

Beauty is an entisement to vncleannes.

Ecclesiast. ix.

J.t. tye

# The Jewel of Joy

Prov. vi.

tye of women, for thowē it the  
desyre is kyndled as it were fyre  
Herefore agreeth the sayinge of  
Solomō. Let not thine hert lust  
after the beauty of a womā, least  
thou be taken w̄ hit faire lokes.  
What kindled Davids hert w̄  
loue toward Bethsabe, the wyfe  
of Urias, & caused him to comit  
adultry w̄ hit, but only hit beau  
tē. Dauid, saith ȳ scripture, arose  
out of his bed, & walked vpō the  
rouse of the kinges palacie, & fro  
ȳ rouse he saw a womā washing  
hit selfe, & the womā was verye  
beutiful to loke on. Again how  
came it to passe ȳ the ii. Judges  
burned so feruently w̄ the loue of  
Susanna Joachims wife, and  
soughte all meanes possible to  
haue defiled hit, but ȳ they were  
drowned w̄ the sight of hit beau  
tē. The scripture saith she was  
a very faire womā, but ther is a  
goodli additio, she was also such

ii. Reg. x.

Daniel. xiii.

## The Jewel of Joy.

one as feared god. Whē beuty & feare well  
þ fear of god are lickered togither  
beuty is not to be discōmeded, o-  
therwise it is but a nette, wher w  
þ devyl vseth to catch þ folish peo-  
p'e. A faire womā wout discrete  
mauers saith Solomō, is like a  
ring of gold in a swine's snowte.  
And þ we mai be wel ascertened  
þ it was hit beuty þ moued the  
woute shame to prouoke hit to  
vncleñes, these wordz of þ histo-  
ry declare it manifestly: Susāna  
was a tēder persō & metucylous  
fair of face. Therfore the wicked  
mē cōmaūded to take þ cloth frō  
hit face (þ at þ lest they might so  
be sacissied in hit beuty. Phi God  
sēd vs mo Susās. Beuti reig-  
neth in mani, would god it were  
accōpaned w þ fear of god, þ the  
beautiful persōs might not abuse  
their beuty, but chuse rather to  
be stoned w Susā, then once to  
desile thev husbandes bedde,

prouer. xi.

Folowre  
w yus.

## The Jewel of Joy

Euse. God sende vs the beautye  
of the minde, whyche consisteth  
in Godlye vertues and honeste  
qualites, for þ is the true beauti,  
þ other is but scatle, vayne, traſ  
tory, & doth not longe endure.  
But what sai you vnto galaunt  
apparell, whereof so many brag  
and boaste nowre adayese. Is it  
not a thynge, wher in we maye  
worthely reioice? Phile. Nothing  
lesse, for the wyse manne sayeth,  
Gloþ not in thyne apparaile at  
any tyme. Vestures were geuen  
vs of God to couer oure filthye  
nakednes, & not that we shoulde  
gloþe in them, & make them in-  
strumentes of pride. We ought  
rather when we put on our gat-  
ments to lament our mischaunce  
our mortalitie and vncleannes,  
then to reioyce in them. For so  
longe as our grandfather Adam  
continued in the state of innocē

cye

Of galaunt  
apparell.

Ecclesiasti. x.

## The Jewel of Joy

cy, he neded no kynde of apparel  
to couer his body (for he was al-  
together cleane, beautiful, good,  
holpe, innocent and perfect) but  
after he had broke the comman-  
dement of God by geuinge eare  
to Satans subtile perswasions,  
perceyuyng his miserie a wret-  
chednes, wherinto he was fallen  
thorow his disobedience, he was  
ashamed of hym selfe, and boeth  
he & his wyfe perceiuinge þ they  
were naked sowed fig leaues to-  
gither, and made them selues a-  
pron to couer their fylthye and  
shamfull nakednes wþthall. Af-  
terward when God droue theim  
out of Paradise, because their fe-  
ble and mortali bodies, whiche  
now were subiecte to all kind of  
diseases, tempestes, and blastes,  
shoulde not perishe for colde, a-  
gayne that they myghte haue  
wherewith to couer theyȝ filthye

Gene. iii.

3.iii. na-

## The Jewel of Joy.

nakednes, þ they myghte walke  
the moze honestly, he made them  
lethern garmentes, and clothed  
them therwyth. Hete euuen from  
the beginning do we learn both  
what garments were geuen vnto  
manne of God, and for what  
purpose.

Neyther wyth fyne clothe, nor  
wyth Saten Damaske, velvet  
nor wyth cloth of gold, did God  
apparayll Adam, neyther dyd he  
trime and set forth oure grand-  
mother Eve wyth sumptuouse  
apparayle, of cloth of syluer, or  
clothe of golde, neyther dyd he  
set vpon hyz head a french hode  
wyth an edge of golde belydes  
pearles and precious stons and  
suche other trime trames, I can  
not tell what, but he clothed the  
booth wyth syngle garmentes  
of leather, not that they shoulde  
reioyce and be proude of theym,  
but

## The Jewel of Joy

but to vse theim as thynges necessarye to couer theyz wretched nakednes, and to defende theim from the cruell stormes & searce tempestes of wynde, raine, snow hayle. &c.

Euse. As in other thynges, so lykewise in apparel is the world at thys presente, wonderfullye fallen frome the first institution of thynges,

For if wee shoulde compare the chyldrene wyth the fathir, I meane, if wee shoulde consider what apparel God appoynted vnto Adam, and what is vsed nowe a dayes, a manne shoulde fynde as greate differnce betwene theym, as is betwene the Sunne, and the leaste starre in lyghte and bryghtenes, to beholde the bayne and folish light fashyons of apparel vsed among vs, it is to much woderful.

The madnes  
of Englishe

J.iii. J.

## The Jewel of Joy

men in theyr  
apparell.

I thinke no realme in þ worlde,  
no, not among the Turkes and  
Sarazyns dote so muche in the  
vanitie of theyr apparell, as the  
Englyshe men do at thys p̄esent.  
Theyr cote muste be made after  
the Italian fashion, theyr cloke  
after the vse of the spanyardes,  
their gowne after the maner of  
the Turkes, their cappe muste  
be of the frenche fashion, and at  
the laste theyr dagarde muste be  
Scottish wyth a venecian tassel  
of sylke. I speake nothyng of  
theyr dublets and hoses, which  
for the moste parte are so minsed  
cutte, and tagged, that shortlye  
after they become boeth come &  
tagged. I leauue also to speke  
of the vanitie of certayne lighte  
braynes, which because nothing  
mould want to the settingforth  
of theyr fondenesse, wyll rather  
weare a Marte chaine the p̄ice  
of

## The Jewel of Joy.

of. viii. d, the they would be vn-  
chayned. O what a monister and  
a beaste of manye headeis is the  
Englyshe manne nowe becomee  
To whom maie he be compared  
worþely, but to Eloppes crowe  
For as the crow decked hym selfe  
wyth the fetheris of all kynde of  
bydes to make hym selfe beauti-  
full, euen so doeth the vaine En-  
glyshe man for the fonde appa-  
relynge of hym selfe, borow of e-  
very nation to set forth hym self  
galaunt in the face of the world  
He is an Englishe man, he is also  
a Italiā, a Spaniard, a Turke,  
a Frencheman, a Scot, a Vene-  
cian, and at the laste what not  
He is not much vnlyke a monister  
called Chimera, which hath thre  
headeis, one like a Lyō, another  
like a Gote, the thyrd lyke a dia-  
gon. I passe ouer the lighte and  
wanton apparel of women now  
adates

## The Jewel of Joy.

The apparel a dayes, partlye bycause it is so  
of women. monstrous, and partlye because  
I haue not bene no; yet am veri  
muche acquaynted wyth theim,  
wherby I myght be the more a-  
ble to discribe they; proude Pe-  
cockes tayles, if not at the full,  
whiche were an infinite, laboure  
yet at the leste somewhat to set it  
forth as a painter doth, y<sup>e</sup> he do  
lay on colours. But of thys am  
I certaine, that they obserue not  
in they; apparel the rule of the  
holye scriptures, for. S. Peter  
sayeth, that the apparayll of ho-  
nest and vertuous women shold  
not be outewarde wyth b<sup>r</sup>oyded  
heare, and hangyng on of golde,  
cyther in puttynge on of gorge-  
ous apparel, but lette the hydde  
man whiche is the herte be with-  
out al corruption, so that the spi-  
rite is before god a thyng much  
sette by.

1. Peter. iii.

for

## The Jewel of Joy

For after this maner in the olde  
tyme did the holy women whiche  
trusted in God, tyze them selues  
and were obediente to theyr hus-  
bandes, euен as Sara obeyed  
Abraham and called hym Lord,  
whose doughters ye are as long  
as ye do well.

Hereto agreeth the sayinge of  
S. Paul to Timothe, Lette the <sup>1. Timothe. ii.</sup> wome array them selues in come-  
ly apparell wyth shamefastenes  
and discrete behauour, not wyth  
broyded heare, eyther Golde or  
pearles, or costelye arraye, but  
as it becometh womeyns professe  
godlines thorow good works. A  
gaine to Titus he saith. Speke <sup>Titus. ii.</sup>  
to the wome that they be in such  
rayment, as becometh holines.  
Solomon in the description of  
an vnhonest woman amonge o-  
ther proprieties i chearseth sum-  
ptuouse and galaunce apparel, <sup>10. Iouer. vii.</sup>  
cal-

The Jewel of Joy,  
callynge it whoreishe apparell  
fit to deceiue soules, signifiyng  
that thys to muche costelye and  
proude apparayle is more mete  
for whores that lye awayt to al-  
lure men unto theyz loue, then  
for honest wommenne whych pro-  
fesse Godlines.

Phi. As filthy, beggerlike & slut-  
tishe apparel becometh not chris-  
tē women, if they haue, or rygh-  
tously and wþth honestie maye  
haue other: so lykewyse is it not  
conuenient for them to weare to  
muche sumptuouse, costely, and  
galaunt arraye. It is inough for  
chast and pure maydes to weare  
cleane and simple apparell, as a  
testimony of the vncorruption &  
cleannes boeth of theyz mynd &  
bodye wþthout the flaringe out  
and coleryng of theyz heare, w-  
out the payntyng of theyz faces,  
without the puttyng on of wan-  
ton

## The Jewel of Joy.

ton and light array, wherby they  
be entised rather to p̄sid & whoz-  
dome the to humilitie, shamfast-  
nes, & cleanness of life. It is suf-  
ficiente also for honeste married  
wiues, that they be so appareled  
that they please their husbands,  
thoy that decke theym selues to  
please the phanseys of other, and  
to make theim selues gaseynges-  
stockes to the wold, practise ra-  
ther the maners of whozes, then  
the conditions of honest women  
There is nothing that doth bet-  
ter adourne, garnishe, and sette  
forth an honest woman, then so-  
brietie, shamfastnes, cleanness of  
life, honest couersatio, integricie  
of maners, scilice, feare towarde  
God, louyng obedience toward  
hyz husbande, comely behauour  
in countenaunce, in lokynge, in  
goynge, in speakynge, in doyng  
and at the last to weare such ap-  
parcl

The Jewel of Joy.

parell, as serueth for hyz state a  
degre, She that is endued wthy  
these goodly and Godly vertues  
aforesayed is a verye fayre and  
beautifull woman, though he hyz  
face maye tyghte well be resem-  
bled to the colour of an Ethiope  
and she maye saye as it is wryt-  
ten in Solomons Balades. I  
am blacke, yet am I fayre. For  
though she be blacke in colour  
of face, yet is she beautifull in  
mynde, And looke howe muche  
the mynde excelleth the bodye,  
euen so muche doeth the beautye  
of the mynde excede the faynes  
of the face. Christo. Hester was a  
very Godlye and vertuous wo-  
man, yet did she weare glorious  
apparell. Phile. I graunt but ye  
muste consider that she was no  
priuate personne, nor one of the  
base sorte, but she was the moste  
worthy woman in the realme, eue  
the

## The Jewel of Joy.

the kynges wyfe, notwithstanding  
dyng howe lyttle she delited in  
that gorgious appareil, whiche  
she was compelled to weare for  
to serue hit state and degré, these  
hyz wordes do euidently shewe.

Thou knowest, O lord saith she  
my necessitie, that I hate the token  
of preheminencie, and glori-  
ous worshyppe, whiche I bear v-  
pon my heade, what tyme as I  
must shewe my selfe and besene  
and that I abhorre it as an vn-  
cleane cloth, and that I weare it  
not, when I am quiet and alone  
by my selfe.

Do we not also read, that when  
she prayed to the Lord, she lated  
away hyz glorious apparel, and  
put on the garmentes that ser-  
ued for sighyng & mourninge?

Agayne, do we not also reade  
that when the Jewes at anye  
tyme dyd humble theym selues

## The Jewel of Joy.

in the syght of God, and woulde obtayne any at hys hand, þ they laied asyde theyr galaunte apparel, & put on sack cloth. Laid ther not awaie their precious oyntes inctes & scattered ashes and dung vpon their heaþe this meante somewhat. Euse. Of thys am I sure that holy John Baptist did

*Matthew. iii.* weare vetye homelye apparel. Hys rayment saith the scripture was of Camels heare, and he had a gyrdle of leather aboue hys loynes. It is to be thought also that Christe and hys Apostles, which were but poore me, had not verþ sumptuous apparel to weare. And. *S.* Iho wryteth. He þ saith that he dwelleth in Christ, ought to walke euē as Christe walked. How can gorgious and galaunt apparel then agre wþ Christe professiō? Is the disciplē aboue hys master, or the seruaunte aboue hys

## The Jewel of Joy.

his Lordē Doeth not Sayncte.

Paule in hys Epistole to the Hebrewes declare, þ certaine faithful

Heb. vi.

and godly persōs walked vp and

downe in shipes skinnes & gote

skinnes & were highly cōmended

of God: Doth not saint James Jacob. v.

rebuke the riche men, that haue

suche plentie of garmentes, that

they be motheaten: Doeth he

not also reproue suche as wyl ac-

ceptē and make much of the that

be clothed in goodli apparel, and

neglecte the pore, whiche are but

homely apparelled: Was it for-

nought that Christe layed to the

people of Saint John Baptise, math. vi.

what went ye out to se a man clo-

thed in softe rayment: Beholde,

they that weare softe clothyng

are in kynges houses. Is it in

vaine, þ Saint Luke in the di-

scription of the rich gloton decla-

Jacob. vi.

math. vi.

Luke. xvi.

reth, that he was clothed in pur-

K. L. ple

## The Jewel of Joye

Act. xii.

A rule for apparel.

ple and fyne whyte? Do we not  
reade also, that Kynge Herode  
was arayed in royll apparel,  
whē the Angel of the Lord smote  
hym, so that he dyed a very mis-  
table death? To reherse what the  
doctoures of Ch̄ristes churche  
wyte of the vanitie of gorgious  
apparell, agayne to declare out  
of prophane histories how great-  
ly the noble p̄inces and mightie  
Emperours euē amōg the Eth-  
nyckes abhorred sumptuous tay-  
ment, both time and tong should  
fayle me. Phi. It is very syllyng  
and prayse worthy ynough for al  
degrees of personnes to weare  
apparell accordyng to their state  
and callyng, so that vanicie, ex-  
cesse and reioysyng therin be ba-  
nished. But confusedly euery ma-  
or woman to weare as them ly-  
keth, is boeth wþout ordre and  
greatly discomendable, & oughte  
by

## The Jewel of Joye

by the higher powers to be re-  
dressed. To be shorte in this be-  
halfe, it shall be conuenient for so  
many as professe Chist alwayes  
to set before þ eyes of their mynd  
þys satynge of the Apostle, ha-  
uyng fode, & wherewynt we may  
be couected: let vs be content. For  
we broughte nothyng into the  
worlde, neither shall we carry any  
thyng out of it. And he appare-  
leth hym selfe wel, whiche forget-  
teth not to cloth the pore accord-  
ing to this comandement of god.  
Wher þ seest the naked, cloth him  
as we reade of the noble & vertu-  
ous woman Tabitha, whiche made  
cotes & garmetes for þ pore. The  
If these thynges were deeplie  
weyghed and considered, they  
that so greatly delighte in sumptu-  
ous apparayle, woulde sone  
cease from that vanitte, and no  
more repose their delectacion in it.

Act. viii.  
Act. ix.

B.ii. For

## The Jewel of Joye

For these garmentes, whiche we  
nowe set by vertye muche, within  
fewe yeres we put the to vile offi-  
ces and threwe them away vpon  
the deughill, so that we haue litel  
occasion to reioyse in them. Phil.  
Trueth it is, as these thynges a-  
forelaide be proued to bryng no  
perfecte felicitie nor true ioye to  
menne, so lykewyse these that re-  
maine, whatsouer they be, make  
a man nomore truely ioyful than  
the other. To pamper the heally  
and to fare deliciously is reputed  
amonge the voluptuous Epi-  
cures an highe & singular plea-  
sure, yet these meates & dynkes  
which are so deraely bought, and  
wherin many so greatly, delight  
become afterward so vyle and  
lothsome, that we can neither a-  
byde the syghte nor the smell of  
them. What doeth yester day fa-  
sting profit the gredy appetite of  
the

Of Banche-  
spnge.

## The Jewel of Joy

þ day folowinge. O shorȝt & vaine  
pleasure. Chri. Thys bealy chere  
and bancketinge bȝyngeth not  
onely to man a transitorye delec-  
tacion, and such pleasure as sone  
passeth away, but it also wasteth  
a mannes substaunce and pears-  
ceth hym wyth the dartes of po-  
uertie, as Solomon sayeth, he  
that hath pleasure in bancketes Pro.xxi.  
shall be a pore man, and who so  
delyteth in wyne and delicates,  
shal not be riche. Agayne he say-  
eth, keepe not company wyth wyne  
bibbers and ryotous eaters of  
fleshe, for such as be dȝonckardes  
and ryotous shal come to pouer-Pro.xxiij.  
tie. Euse. They shall not onelye  
come to pouertie, but such as are  
ryotous persos shall get to them  
selues thowȝ their disteptauice  
and excesse of eatynge and drinc-  
kinge diuers sickenesses and dis-  
eases very harde to be put a way

K. iii. as

## The Jewel of Joy

Pro. xxxii.

as the same Solomō sayth, who hath woe who hath sozowe? who hath strife who hath brawlinge? and who hath woundes wout a cause? O, who hath red eyes? Even they þ be cuer at the wyne, & seeke excesse. Loke not thou vpō the wyne, howe red it is, & what coloure it geueth in the glasse. It goeth downe softly, but at þ laste it biteth like a serpent, & styngeth like an adder. Hitherto maketh the saynge of the wyse man. Be not greedy in euery eatinge, & be not to hasty vpon all meates. For excesse of meates bringeth sicknes, & glotony cometh at the laste to an vnmeasurable heate. Thoroþ surfeit haue many one perished, but he that dieteth him selfe temperatly, prolongeth his life. Our Sauour Christ comaundeth vs to beware of excesse in eatynge & dynckynge, when he sayeth, take heed

Eccle. xxxvii.

Luke. xxi.

## The Jewel of Joy

heede þ your herres be not ouer-  
charged with surfetyng & dronc-  
kenshyp. S. Paule also sayeth,  
Be not druncken w wyne wher-  
in is excesse. Phile. Of these holy Eph. v.  
sentences maye ye gather þ there  
is no cause, why any man shoulde  
cetoyse in banckettinge, except he  
haue a pleasure to procure his  
owne destruction, whiche cometh  
by no meanes soner then by po-  
uerie and sicknesse, whiche spryn-  
geth out of delicate tare, as I  
maye leaue of to speake of other  
incoueniences, yea & pestilences to  
mans life, whiche issue frō bācket-  
ting in like maner. Euse. It is an  
easy thing to gather out of the ho-  
ly scriptures not only sētēces, but  
histories also, whiche declare what  
destrucciō to man bācketting, drunc-  
kenship, & the study of þ bealy bry-  
ngeth. Did not Adā & Eue thowzow  
eating þ forbiddē fruite caste not

K. iiii. only

## The Jewell of Joy

Gene. iii.

only, the selues but al their poste  
ritie in to damnacion? How was  
Noe much laughed to scorne euē  
of his owne son whā through his  
dronkēship, he fell on sleape & lay  
naked wyth his priuities & Into  
what abhominable vncleanes  
did loth fall thozow dronckēnes,  
when he cōmitted incest with his  
owne doughterse? Did not þ chil  
dren of IsraeI giue them selues to  
banketynge and afterwarde fel  
to the worshipping of the golden  
calfe committynge most shainful  
Idolatrie & Was not Holofer-  
nes that myghtye and valiaunte  
captayne in hys dronckennes  
slayne of a woman & Is not that  
rich man, whych would haue no  
pity vpon Lazarus and therfore  
was after hys death carted into  
hel fire, desribed of blessed Luke  
to fare dētely euery daye & What  
shall I speake of kynge Herode  
whoc

Gene. ix.

Gene. xii.

Exo xxxiii.

Judeth. viii.

Luke. xvi.

Math. xiii.

## The Jewel of Joy

whiche in the mids of hys ban-  
ketyng was cōtente to graunte  
that holy John Baptistes head  
shoulde be striken of. It is ther-  
fore conueniente for a christen mā  
to rememb're in all hys eatynge  
and drynkyng christen sobrietie  
and alwayes to auoyde excesse,  
lest he fal into some of those in-  
cōueniēces, wherof is made me-  
tiō afore. Theo, But what lay ys  
to the fauour of noble mē: maye  
we not reioyce in that? Philem.  
There are not a fewe, whynch cou-  
uet nothyng so greatly as to be  
in fauour wþt greate men, and  
to be placed in their houses, thin-  
kyng by thys meanes to auoyd  
the cruell darter of fortune, to  
obtayne wealthy lyuinges, and  
to haue al thynges at their own  
wil & pleasure, but I se not, why  
any mā should repose his chiefe  
delectation in the fauour of any  
noble

Of the fa  
uour of greate  
men.

# The Jewell of Joy

Psal. xlivi. noble man, seing þ holy scripture  
sayth. Put not your trust in prin-  
ces, nor in þ childre of me, in whō  
therē is no health. And the Pro-  
phet sayeth. Cūssed be he, þ put-  
teth his trust in mā, and maketh  
fleshe his arme. Chri. How bayne  
a thyng the fauour of great men  
is, the historie of Amā declarēth,  
which was so high in his kinges  
faouore, þ he myghte do what he  
list, kyl, saue, exalt, dep̄esse, lyfte  
þp, pluckedowne, & as we say cō  
mōly, binde beares, & yet was he  
not shortly after caste out of fa-  
uour on suchē soȝte, þ he was im-  
mediatly hāged on the same gal-  
lowes, whiche he had newly pre-  
pared for an other. Euse. There  
is no thyng more vncerte thā the  
good wyl of great men. For whō  
they nowe loue, streightwayes  
they hate, and such as haue done  
most forþe, are mani times least

## The Jewel of Joy.

regarded, & most cruelly entreated. Howe hādled king Alexāder Aicrander.  
his most trusty cōsellers, which  
so ofte had put their liues in ieo-  
pardy for him. How tyȝatlike did  
he slea the; & yet no cause whye I  
leauie to speake of Nero Nero. & mon-  
ster of nature, whiche caused his  
owne mother to be slaine, & such  
as had done moste for him. Who  
was so much in fauour wylth the  
Emperour Justiniā, as Bellisa-  
riu<sup>s</sup> & Narses, whiche being most  
noble warriours subdued diuers Justiniā.  
kyngdomes to the Empyre, but  
how were thei recōpcedē Bellisa-  
riu<sup>s</sup> & most valiaſit capteine w-  
out deserfe had at the Emperours  
cōmaūdement both his eyēs pluc-  
ked out, & afterward was cōpel-  
led to begge his bread from doze  
to doze, and at the laste dyed mi-  
serably a moste wretched beg-  
garre. Narses also, if he had not  
fled, had bene moste vnwoorthely

## The Jewel of Joy

handeled, so are good men many tymes recompensed for theyz intollerable paynes, and paynfull seruice. Of such examples the bookes of Histories are full, whereof we maye leatne howeayne & to much folishe a thyng it is to trust in the fauour of noble men, so farre it is of, that any man maye worthely reioyse in it. Chri. I can none otherwyse do but marueyle at the madnes of some men, whiche rather chose solely to sped their tyme in great mennes houses wyth thys hope to haue some what at the laste to lyue wyth al (which many tymes chaunceth never) then in their yOUTH to leatne some honeste occupation, whiche maye defende them at all tymes from the bitter stormes of needy and cruell fortune. Of all creatures are they slaues moste miserable, and for the

*Deruining men*

## The Jewel of Joye

the moste parte come to the most  
wretched ende. A yonge courteas  
an olde beggar. Ah howe many  
haue I knowne, whiche after  
twentie or thirtie yeres seruice  
haue ben wyth great displeasure  
dyuen awaie, and so dyed moste  
wretchedly. And thus is that cō-  
mon sayinge founde true. Ser-  
uitce is no heritage. Seruving me  
may well be cōpared to Cloppes  
toothlesse greyhounde, whiche so  
longe as he coulde hunte wel, fo-  
lowe & get his praye, was muche  
made of, but when he beganne to  
waxe olde and coulde catche no  
more, he was no moxe loued of  
his maister, but rather hated, de-  
spised & beaten. Nothyngе nowe  
adayes is deare, where p̄fis is  
abſēt. If these thynges were well  
pondered, menne woulde not so  
headlonge and wythout confide-  
tation runne vnto seruice, there  
to

## The Jewel of Joye

to spend the flout of their yowth  
& whē crocked olde age cometh  
eyther to go a beggynge, or els to  
be put in some almes house. But  
howe so euer the matter goeth, of  
thys am I sure, þ no man ought  
to reioyse neyther in men, nor yet  
in mennes seruices, seinge that  
nothing is more vncerteyne then  
their fauour, seing also that cruel  
fortune doeth oppresse so sodenly  
noble mē many tymes, that they  
being turned to a base stāte, haue  
neither to succoure them selues,  
nor yet to healpe their pore ser-  
uautes. Philemon. Well, thus  
haue we searched the p̄incipall  
thinges, that perteyne unto man  
outwardly, wherein the folyshe  
world doeth most chiefly reioyse,  
and we haue found among them  
all not one thyng, wherein we  
maye worthely glorie and repose  
our delectation. Theo. Trueth

## The Jewel of Joy.

it is, but what saye you to the  
inwarde natural gyftes of man,  
as wysedome, strength, know-  
ledge and suche other gyftes of  
the mynde? Philemon. Heare  
what God sayth by the Prophet. Jer. ix.

Let not the wyse man reioyse in  
his wysedome, nor the strong man  
in his strength, neither the tyche  
man in his ryches, but who so wyl  
reioyse, let hym reioyse in thyg,  
that he vnderstandeth and kno-  
wech me, for I am the Lorde  
whiche do mercie, equitie and  
rightuousnesse vpon the earth.

Therefore haue I pleasure in  
suche thynges, sayeth the Lorde.  
Whether we haue respect to the  
body or to the mynde, if we fynde  
any good thyng in them, it is the  
gift of god, as S. Iames sayth. Jacob. 1.  
Every good gift & euery perfecte  
gifte is from aboue, and cometh  
downe frō the fater of lyghtes,  
and

## The Jewel of Joye

and therfore ought no man to glory neither in hym selfe nor in the iygfects, but in God alone the gy-  
f. *Corin. viii. 4.* uer, as S. Paul sayth, what hast thou, that thou hast not receiued? If thou hast receyued it where-  
fore dost thou rejoyce and glory as though he thou haddeſt not receyued it? But wherefore do we tary longe before we come to our  
*Defman* matter, whyle we labour to shew þ there is nothing in the worlde, wherein we maye worthily re-  
joyce, seeing that man hym selfe, whiche is the principall creature þ euer God made in thys worlde is but vanitie, and not worthie, wherein any true and perfect de-  
lectation ought to be sete. Are not these the wordes of the holy scrip-  
ture: Every man that lyueth, is altogether vanitie. What is the body of man, cometh it of never so noble house, but earth, duste  
*Ques.* and

## The Jewel of Joy

and ashes? O; as S. Barnard sayeth, a stynkyng sperme of seede, a sacke of dounge and the meate of wormes. Who wyl reioyle in such a body? to garnish such a body wyth golde, siluer, pearles, precious stons, owches, galaunte apparel, sumptuous garmets. &c. What other thing is it, then to couer a dunghyl clothe of golde? Now as towchynge oure inwarde manne, I meane the soule, what are we?

What haue we receyued of Adam John.iii.  
Rom.viii. In what case hath he sette vs, before wee be regenerate by Christ? Are we any other thing then flesh, and fleschely minded? As Christ sayeth. That whiche is borne of the flesh is flesh. And sayth not blessed Paule, that we are the children of wrath? Is not our herte vncleane, lewde, wyc, Eph.ii.  
Pro.xx. bed and unsearchable? Are not

L.i.      out

## The Jewel of Joy.

Jeremi. xvii.

Gene. viii.

Esai. lxviii.

Esai. x.

Luke. xvii.

Phllyp. iiiii.

out senses, Imaginations, and thoughts, euен from out infancye, euyll and noughe: Are not al our righteousnes like a cloth defiled with mēsture: Are we not all hypocrites, lyngē chylđren, workers of iniquitie, vnprouitable seruauntes, syaners, vngodly, and of out selues al þ noughe: What haue we then either of oure selues, or in oure selues ( I meane before our regeneration) wherof we mai worthely rejoyce Chri. Truly nothing at al. Phile. It is conuenient therfore, seyng hitherto we haue found nothing wherin we mai worthely rejoyce, to sequester our ioye, our mirth, oure delectation, from woſdely thynges, and to traunſfer it vnto the Lord our God accordyng to thys admonicion of the holye Apostle. Rejoyce in the Lord alwaye, yea once agayne I ſave Re-

## The Jewel of Joy.

Rejoyce, Theo. But we woulde  
gladly heare, what earnest occa-  
sion we haue to rejoyce in God.  
Philem. My desyre is to declare  
thys thyng aboundingly vnto  
you, if ye will heare.

Euse. We all wyll gladlye geue  
eare. Phile. God in whom we are  
so instantly mocioned to rejoyce  
eue fro the begynning, had such  
fauour to man, þ wher the Angels  
for theyz disobedient pride, & proud  
disobedience were woxthely cast  
downe headlonge into hell, ther  
perpetually to remayne in most  
greuouse & intollerable paynes,  
he wyllynge agayne, to furnishe  
the celestiall mancions wyth o-  
ther Creatures, made manne,  
not lyke vnto other bruite bea-  
stes, but accordyngs vnto hys  
owne similitude, lykenes, and  
Image, not to be a fyre brand of  
L.ii. hell,

The benefits  
of God to  
ward man

Job. iii.ii.  
ii. Peter. iii.

Gen. ii.

## The Jewel of Joy

hell, but he yze of his most glori-  
ous and regal palaice, not to pe-  
rishe for honger, but to enjoy all  
kynge of pleasures most aboun-  
dantlye, not to be subdued of o-  
ther, but as Lorde & chiefe ruler  
vnder God his creator & maker  
to haue þ dominiō of all beastes  
fylches, and foules, of all landes  
medowes & pastures, of al trees  
herbes & flowers, and what so-  
ever other thyng is comprehe-  
ded in thys greate and vnmea-  
surable woldē. Yea the hygh e-  
lement, the sunne, the mone, the  
starres, the daye, the nyghte, the  
water, the fyre, the colde, the heat  
the rayne, the wynde, and what  
so euer other thyng ye canne re-  
ken besydes, did he make not on-  
ly to shew forth his glori, might  
and power, but also for mannes  
conforte, wealthe, ioye and plea-  
sure, Chri. O the vnoutspeake-  
ble

## The Jewel of Joy.

ble goodnes of god toward me.  
Phile. Haue we not here a greate  
occasion unfaynedlye to rejoyce  
in the Lorde our God, and for e-  
uer and euer to glori fy, celebrate  
and magnify hys most glori ous  
and blessed name? To make vs  
lyke to hys owne similitude? to  
appoyn t vs heyers of his moste  
glori ous mansion? to endue vs  
wyth the fruicion of so manye  
goodlye and swete pleasures? to  
make vs rulers and Lords ouer  
al hys creatures in the worlde? to  
to prepare all thynges for oure  
solace, toye, and confor me? Who  
is so syn te herted, that melteth  
not at the hearynge of these thin-  
ges so pleasant and swete? Who  
is so estranged frome God, that  
he appli eth not w all mayne to  
embrace so gentle, so kind, so lo-  
vinge a Lorde, yea suche a Lor d  
as is alto g y ther set to magnify

L.iii man

The Jewel of Joy  
man, to exalt hym vnto the high  
heauens, to place hym amonge  
the holye Angelles, and blessed  
spirites, to kyss and kyll hym  
as his dear dearling & welbelo-  
ued heyer & Canne that man re-  
joyce inoughe in his Lorde and  
maister, whyche of a base slau  
maketh hym a man of honoure  
of a begger a man of greate po-  
scessiōs, of a vīle condition, a mā  
of hygh & noble renoume. Euse.  
Trulye the goodness of God to-  
wardē man can not be exp̄essed.

Phile Yet are these benisites.  
Whych one man geueth to an o-  
ther moze vyle then dust, if they  
be compared to þ precious gif-  
tes heretofore rehearsed, whiche  
God gaue to man. But marcke  
what foloweth. Theo. Saye on,  
we besech the. Phile. Satan that  
old & subtile serpent perctuing  
man to be made of God for this  
en-

## The Jewel of Joy

entēte, þ he shoulde inherite that  
glosy, frome the whyche for hys  
intollerable arrogancye he was  
moste woxthely detecte and caste Gen. iii.  
downe, craftelye, subtilly, & lyke  
him selfe w manye swete promi-  
ses and faire flatteryng wordes  
at the laste alluted oure grand-  
mother Eve to the transgressi-  
on of Gods commaundemente,  
and she lykewyse hyz husbande,  
so that by this means both they  
and theyz posteritte were not  
onely deprived of those pleasurs  
and commodities, whiche I re-  
hearsed heretofore, but also be-  
terli dāned for theyz disobediece.  
And al this came to pas thow  
the enuy of Satā, as þ wile mā  
saith. God created m̄ to be vnde-  
stroied, yea after þ image of his  
own liknes created he hym. Ne-  
uertheles thow enu of the de-  
uyl death entred into the world.

L.iii. Chri.

## The Jewel of Joy.

Christo. O lamentable chaunce,  
Nowe is man become of the I-  
mage of God, the Image of the  
deuill, of the heyre of glorie, the  
enheritour of euerlasting pains  
of immortall, mortall, of good &  
Godly, wicked and deuillishe, of  
fere, a bonde slauue wyth all hys  
powers to Satan, sinne, death,  
hell, desperation. &c.

Euse. But what entoiced that ra-  
uenyng woulfe his pray? Phile.  
No thyngesse, for God whiche  
is gentle, and the self gentilnes  
moued wyth louyng compassi-  
on, tender zeale and fetherly pi-  
ty towarde man, forgettynge the  
displeasure þ mā had done to him  
þorow hys disobediecc castynge  
al hys sines behind his backe, en-  
flamed w no lesse loue towarde  
mā concernyng hys saluatio (be-  
holde what grace & mercy doth)  
then he was before the trauns-  
gressi-

## The Jewel of Joy.

gressio, & minding to shew hym  
selfe of no lesse puissaunce and  
strenght to recouer & sauue man, the  
Satan was to destroy & cōdēne  
man, came into Paradice, sought  
hym vp, made garmētes for him  
to couer hys nakednes, set hym  
into thys wold, made him Lord  
ouer all, and promised hym that  
the sede of a woman, euen Jesus  
Christ hys owne sonne borne of  
Mary the vyrgin, shoulde deli-  
uer him from the power of Sa-  
than, reconcile hym to his God-  
ly fauoure, satisfye for hys wyc-  
kednes, make hym a newe man,  
endue hym wylth hys holye spi-  
rite, fynallye, thorowe hys meri-  
tes and good wōrkes bring him  
vnto the celestiali enheritaunce  
from the whyche Satan at that  
presente had exiled hym. Thys John. xiii.  
promise was so fayethfull (for  
God hym selfe spake it whiche is Tit. 1.

the

## The Jewel of Joy

the selfe trueth, whiche can not  
lye, whiche is iuste in al his wor-  
des) & agayne so cōfōtable, that  
so manye (I meane Adam & hys  
postetitie) as did apprehend and  
laye hand on that wyth carnese  
fayeth, were fre from that mis-  
cable thaldome, wherinto they  
were cast thow Satans wiles-  
nes, receyued into fauour, taken  
as moste deare chylđren, and re-  
counted perfectly righteous, for  
the assured perswation and un-  
doubted faith, þ they conceiued in  
the blessed sede Iesus Christe at  
the tyme promised of God the  
father. So that so longe as they  
lived in thys present wold, they  
lived in the fauour of God, and  
when they departed from hence  
God appointed theyz bodies to  
reaste in the earth, placed theyz  
soules where hys good pleasure  
was vnto the commynge of his  
sonne

## The Jewel of Joy.

sonne, thē to receiue that blessed  
joye and heauenty felicitie, that  
they had loste thowz thetr diso-  
bedience, Jesu Christ that most  
blessed sede wokyng thys sal-  
uation for mā, not for any good  
dedes that we had done, but of  
his own mere mercy and tender  
pity. Theo. O here is the good

Luke. xv.

shephearde, that soughte vp the  
loste shepe, & when he had fōude  
it layed it louyngelye vpon hys  
shoulders, & tēdētly brought it  
home agayne to the shepefolde.  
O here is þ most swete, louing, &  
tender father, which w so greate  
joy & embrasing armes received  
home againe the lost son. O here

Luke. x.

is þ merciful Samaritā, whych  
pytyng the wounded man being  
half dead, poured wine & oile in-  
to his wōuds, bound thē vp, lat-  
ed him vpō his beast, carted him  
to an inne, & paid for his healig. Math. xxi.

O

## The Jewel of Joy.

Math. xviii.

¶ Here is that mooste puissaunte  
kyng, whiche of his owne libe-  
talitie forgaue hys seruaunt the  
ten. ¶ tales which he ought.  
¶ Here is þ mighty Lord, which  
trode downe the wyne presse a-  
lone, alone, neyther was there a-  
nye at allthat holpe hym.

¶ Mat. xix.

¶ Here is that mooste louring sa-  
uiour, that saueth his people fro  
all theyȝ synnes. ¶ Here is that  
diligente Phisitian, that is rea-  
dy at all tymes to healpe the di-  
seased, to refreshe theym that la-  
bours and are laden. ¶ Here is  
that myghty Dauid, that slewe  
Golias, and deliuered the Istra-  
elites from the cruel Philistiās.  
¶ Here is that mooste valiaunte  
Emperour, whiche for our sakes  
hath cōquered Satā, hel, death,  
synne, desperation, damnation,  
wyth al the powers infernal. ¶ Here  
is that tender heret louer, that

Math. i.

Math. ix.

Math. xi.

1. Reg. xii.

¶ De. xiii.

¶ Corin. xv

## The Jewel of Joy.

that can no more forget vs, then that can a mother can forget the chyld of  
hy<sup>r</sup> wombe, and though she for-  
get hy<sup>r</sup> chyld, yet can not he for-  
get vs. For he hath written vp  
vs in his handes, so that we are  
alwayes in his sight. To whom  
is not here opened an exceeding  
greate and large windowe to re-  
joyce in the Lorde oure God, ex-  
cept we be estraged frō al that is  
God or Godly. Phile. I am glad  
brother Theophilus to heare you  
speakē on thys maner. But lette  
vs go forth. After so many plea-  
sures shewed to man, which all  
thorowe hys owne faulce he so  
wyckedly loste, after so greate a  
synne committed agaynst the  
divinē maiesie, so stelye to for-  
geue man, so to accepte hym in-  
to hys fauoure, so to loue hym,  
that he promiseth to send downe  
from hys moste gloriouſ throne  
hys

## The Jewel of Joy.

hys owne dearly beloued son to  
make a perfect recōciliation &  
uerlastynge agremente betwene  
hym and man, that they may for  
euer and euer dwelle togither in  
joyefull glōwe. Oh what a fer-  
uente charite, and vnmēasura-  
ble loue of God is this  
Who canne worthelye either by  
herte thyuke, or by tonge expres-  
sion; yet by penne sette forth the ex-  
ceedyng greatness of Goddes  
kynde hertye loue toward manē  
The Kynge of all Kynges, the  
Lordē of all Lordes, yea, that  
Lord to whose maiestye al thin-  
ges are obediente boeth in hea-  
uen, earth, and Hell, so to set his  
mynd on man beyng but a poore  
vile, and miserable creature, yea  
of all mortall Creatures moste  
synnetull, mooste disobediente,  
mooste frayle, and readye to fal,  
so to loue and tender hym, that  
Romayn. viii to

Apoca. xix.

Philipp. ii.

## The Jewel of Joy.

to do hym good, to bryngē hym John. iii.  
vnto glōye and honoure, he dīſ-  
dayneth not, but mooste wyl-  
lyngelye bowchesafeth to sende  
downe hys onelye begotten and  
dearelye beloued sonne, yea and  
that into thys synnefull vale of  
miserye here to become manne,  
to be circumcised, to be made ob-  
ediente to the lawe, to be bap-  
tised, to preache, to woſcke mira-  
cles, to honger, to thyſt, to wat-  
che, to faſte, to praye, to ſuffer all  
kynde of aduersitie, to be perſe-  
cuted, to be lated wayte for, to be  
ſnatched at, to be blaphemēd, to  
be rayled vpon, to be conueted  
before worldly tyȝates, Bishops  
preſts, lawiers. &c, to be ſcōned  
mocked, buffeted, whipped, crow-  
ned w thorne, naileſ on þ crosse,  
ſcourged, pearſed to þ hert wþ  
a ſpear, & at the laſt diyngē the  
moſt deſpitful & shameful death  
that

## The Jewel of Joy

that coulde be inuented of the  
wycked worldelynges vnto the  
vitter defaceyng of thys blessed  
seede Christe, and of hys God-  
ly doctrine, yea, and all thys for  
the loue that he beareth toward  
mā. Oh what a kindnes is thise  
what loue, what amitye, what  
herty frendshyp: If ar be it frome  
vs, deare brethren, to be so stony  
herited, & vngodlye, that we feele  
not thys tender loue of God to-  
ward vs. Chri. Ther is in myne  
opinion no fayethful manne, no  
true professoure of Christe, that  
dōth not earnestly rejoyce at the  
hearing of these most heauenlye  
benifites promised to mā of god  
in this blessed sede Christ Jesu.  
Phile. Moreover after the p̄ro-  
mise made to oure fyſt parents  
concernyng theyr recōciliatiō to  
be made by the blessed sede Jesu  
Christe, whereby they wyth all  
theiſt

## The Jewel of Joye

their posterity were in the meane  
season wel conforted, enarmed a-  
gaynst Sathan, blessed and sa-  
ued, howe frendelye euer after  
dealce God wþth man: What be  
nesit was ther, wherof man was  
not made partaker? In what  
kynde of benignite dyd man at  
any tyme (I speake of the fayth-  
ful congregatiōn) perceiue the te-  
der bowelles of God to be spared  
agaynst him? What desired he,  
and obtayned not hys requeste?  
Howe ofte dyd God familiarise  
talke wþth man by hys holy An-  
gelles? Was he not so louing to  
man, that he sente hys Angelles  
to eat and drinke and to be mercy  
with hym? If anye plague or mis-  
fortune were imminēt & at hand  
for the vngodly, did he not de-  
clare it to man, and so prouided  
for hym that he was free from all  
daunger? How many victorius

Gen. viii.  
viii. 1. c.

Gen. viii.

M. I. bat-

The Jewel of Joye  
battels gaue he to man agaynste  
his enemie 3: How dyd he so accō  
panie hym at all tymes, þ he euer  
found fauoute euен amonȝe the  
Barbarous & straungers: Howe  
wonderfully deliuered he his peo  
ple frō the Egypciange How mer  
ueilously fed he th̄ ē w þ meate of  
angelles frō heauē: How mighte  
ly did he subdue þ heathē Kinges  
& brought his people into þ land  
of behest a land that flowēd with  
milke and honie, a land full of al  
plentie & pleasure. But what shal  
I speake of this moste singulare  
benefite, that he gaue hys law to  
mā, yea such a law as is pure, cur  
neth soules, giueth wisdom to ba  
bes, maketh hertes mercy, lighte  
neth eies, and is sweter than the  
honye and honie combe. Prophe  
tes also gaue he to man to p̄e  
monishe and aforewarne hym if  
any mischife were at hād, to teach  
hym his holpe oþdiancnes, to re

**Erod. xi. 1.**

**Gene. xii. xv.**  
xvii

**Psal. xviii.**

**Esa. xvi. 11.**

## The Jewel of Joye

newe the promes of sendynge the  
blessed sede Jesu Christ for mans  
saluaciō, that he might not waxe  
faunte in fayth, but wþþt valiaut  
hope loke for that blessed Sau-  
oure. And whan the tyme prede-  
fined and tofore appointed from  
everlasting was come of sedinge  
doune this blessed sede and glo-  
ous Messias, howe fayethfully  
and no les louyngly sent he hym  
into þ wombe of the most blessed  
Virgine Mary thorow the won-  
derful operacion of the holy gost  
ther to take very fleshe wþþtout  
the sede of man, ther to take on  
hym humayne nature, and to be  
come of that holy maide perfecte  
and true manne, as he was be-  
fore of god perfect and true God.  
Christo. Woulde God this thing  
were no les of all menne truely  
beleued, than it is in the holye  
scriptutes aboundinglye proued. Gala.iii.  
Eph.vii.  
Math.ii.  
Luke.xii.  
Rom.i.  
Gala.iii.  
John.i.

M.ii. Euse.

## The Jewel of Joye

Euse. The Anabaptistes in thys  
our time do vehemently impugne  
thys article of oure fayeth, and  
affirme obstinately, that Christ  
toke no flesh of the blessed virgin  
mary, but brought his body with  
hym from heauen. Theo. Of thys  
matter, if I remember well, ye  
taughte vs, Neighbhour Phile-  
mō, in your new yeres gyft. Phile  
This Article, that Christ toke na-  
tural fleshe of Mary the virgin,  
is so necessarye vnto saluacion,  
that who so euer beleueth it not,  
beleue the other in vaine, neither  
is he of God, but of the diuell, as  
Saincte John sayeth, derely be-  
loued, beleue not euerispirit, but  
proue the spirites whether they  
be of God for many fals Prophe-  
tes are gone forth into the world  
By this know ye þ spirit of God  
Euery spirit that confesseth, that  
Jesus Christe came in the fleshe  
is

The Anabap-  
tistes.

i. John. iii.

## The Jewel of Joy

is of God. And euery spirite that  
doth not cōfesse, that Jesu Christ  
came in the fleshe, is not of God.  
And thys is that spirite of Anti-  
christ, of whome ye haue hearde  
that he shoulde come, and he is  
nowe all redie in the worlde. And  
thys most pestilent heresy, whiche  
the apishe Anabaptistes haue re-  
newed in these our dayes (as Ha-  
tan is neuer idle, nor ceaseth in  
his memb̄es to disquiete the cō-  
gregation of Christ) was holden  
many hundred yeres paste of di-  
uers heretikes as Marcion, Cer-  
don, Manicheus, Valentinus,  
Apelles, and suche other offsp̄in-  
ges of the deuyll, and was con-  
demned and confuted by dyuers  
greate learned men. But to oure  
matter. And because we shoulde  
not feare to come vnto thys oure  
Lord and sauioure Jesu Christ,  
all that euer he dyd, was done in

The denyng  
of Christes in  
carnation is  
an old heresy.

M.iii.      suchē

## The Jewel of Joy

suche humilitie and lowelynes  
both of outward behauioure and  
mynde, that it woulde allure any  
resonable creature in the worlde  
with highe boldnes and faythful  
courage to come vnto hym . He  
was not borne of a noble Em-  
presse , nor of a deuoute bowesse,  
nor yet of an holy Nunne but of  
a poore mayd in a poore stable, and  
poorely wrapped in poore cloutes.  
In stead of a myghti and galant  
garde of men , he was accompa-  
nied with oren and asses . Thus  
became Christe poore , whan he  
was ryght and the Kynge of glo-  
rye, that we thowow hys pouertie  
shoulde be made riche. Moreuer  
he beyngewyght out al synne and  
Loide of the law, became subiect  
to the lawe, and was circumfised  
accordynge to the lawe . He was  
obediente to hys mother Marye  
and to Josephe hit husband, and  
led

Luke.ii.

Eliz.ii.

ii. Cor. viii.

Luke.ii.

## The Jewel of Joy

ledde a pore life w<sup>t</sup> them vnto the  
age of thirty yeres, and w<sup>t</sup>rought  
diligently for hys luyng af-  
ter the maner of other menne. At  
the age of xxx. yeres he was bap-  
tised of blessed John, sonne to za-  
charie the Priest. After his bap-  
tisme was he led of the holy Ghost  
into Wyldernes, where he fast-  
ed xl. dayes and xl. nyghtes, and  
was greuously tempted of satan  
Immediatly after humbly & low-  
ly at the comandement of his hea-  
uenly father he toke on him the o-  
ffice of preaching declaringe free  
remissiō of synnes to so manye as  
repente in fayth. And as he was  
pore in worldly riches & lowly in  
mind, so did he chose pore & hum-  
ble men to be his disciples, þ they  
might go & beare abrod like faith-  
ful ministers þ heauely riches, of  
his exceeding mercy toward man.  
Christ, Not wþt out a cause. For  
the riche galaunte, and pompos.

Luke. iii.

Math. iii.

Math. iii.

Math. iii.

Math. iii.

Math. iii.

Luke. iii.

Math. iii.

Math. iii.

Math. iii.

1. Cor. i.

2. Cor. ii.

## The Jewel of Joy

Math. vi.

Luke. vi.

Math. xi.

The disciplos  
of Ch̄iste,

wooldlynges are no fit vessels to  
carye the treasures of the kyng-  
dome of heauen , so vnequally  
matched are Ch̄iste and Mam-  
mon, heauen & earth , Golde and  
gods woode, light and darcknes  
They maye pretend and beare  
an outwarde face to the worlde  
as thoughe they were the Apo-  
stles and ministers of Ch̄iste, as  
Judas , Simon Magus , and  
suche other dyd , but inwardelye  
and afoxe God they are the Apo-  
stles and ministers of Satan , and  
whan they seme moste of all to  
talke of Ch̄iste , of Ch̄istes doc-  
trine & of hys gloriy , than are thei  
most of all enneimies of the crosse  
of Ch̄iste , seke the condemnaci-  
on both of his doctrine and glo-  
ry , and laboure to stablishe their  
owne drousy d̄reames , lowesye  
lawes , crooked constiutions , diuel  
lishe decces , Antich̄ristian actes ,  
and

## The Jeweloſ Joy

and al foſ their God þ belly. So  
swete a thyngē is it to these falſe  
ministers and craftie aþoſles of  
Satan, to tomble, and walow in  
all kyndes of carnall pleasures  
and worldly riches. Chriſte ther-  
foſe knowynge all ſuſhe Bellye  
goddes to be vnapte foſ the pþea-  
thyngē of the Gospell as he was  
poze and humble himſelfe, ſo did  
he chioſe to be hys minifters and  
Aþoſles poze homble menne, ſi-  
shars, day labourers, tolgather-  
ers, & ſuſh other vyle personnes  
& abiecces of þ worlde. These ap-  
pointed he vnto the offiſe of pþea-  
thyng his heauenly fathers wil.  
These made he diſpenſatoures  
and ſtuwardes of the miſte-  
ties of god. These commaunded  
he to goforth and pþeach the Go-  
ſpell, the ioyful and glad tidings  
the fauoure of God towarde  
manne Repentaunce, fayeth, ſte  
remi-

1. Cor. 11.11.

The Jewel of Joy  
remission of sinnes, in his bloud,  
peace, tranquillite of conscience,  
euerlastinge lyfe .Ac. These  
your wordes doeth blessed Paul  
affirme sayeing, the folishenes of  
God is wiser then me & y<sup>e</sup> weake-  
nes of god is stronger then men.  
B<sup>e</sup>reth<sup>e</sup> ye se your calling, how y<sup>e</sup>  
not mani wise mē, after the flesh,  
not many mightie, not manye of  
hie degré, are called: but god hath  
chosen the folishe thynges of the  
world to confound the wyse. And  
god hath chose the weake things  
of the world to cōfoud the things  
which are mightie. And vile thin-  
ges of the world & thinges which  
are despised hath god chose, yea &  
thinges of no reputacion , for to  
bring to noughe thinges of repu-  
tatiō, y<sup>e</sup> no flesh should retoyce in  
his presēce. Phi. Againe, to shewe  
his humilitē & lolineſ, how was  
he cōtent at euery mans desire to  
go whither thei wold haue him, &

## The Jewel of Joy

gladly to do, what so euer they re  
quested him & Did he not heale þ  
diseasede? Restore þ blind to their  
sight? The deafē to their hearing Math. viii.  
The dūbe to their speaking? The  
dead to their life? Yea þ very Le-  
pers did he not disdaine to purge  
þ clēse of their leprosie, & to touch  
w̄ his own handes, whō the fine Math. viii.  
Pharises þ lusty lawers, þ solēne  
saduces, þ lawsy scribes, the brag-  
ing byshopes, þ pattering priests  
w̄ þ whole table of þ hypocritish  
soȝt disdained once to loke vpon:  
so far is it of, þ these holy fathers  
sought any remedy at al to helpe  
þ poȝe diseasede. After many tra-  
gedies had betwen Christe & the  
spiritual sorcerers w̄ þ other po-  
pouse worldlings for his doctrin  
& miracles whā the time came ap-  
poynted of hys heauenly fathet  
frome euerlastinge, that he for  
mans reconciliation, and pacifi-  
yng of the diuine wrath, shoulde

The passion  
of Christe.

The Jewel of Joy  
offer hym selfe a swete and euer-  
lastynge Sacrifice to God hys  
father, wherby he myght redeme  
man from the tirany of Satan  
paye hys taūsome by the p̄ice of  
his dere herte bloude, satisfie for  
hys offēses, set a perpetual peace  
betwene God the father and man  
and by hys death and passion  
br̄inge an whole sea of heauenlie  
treasures to the faythful penitent  
sinners, wþt what alacritie and  
cherefulnes of mynd, wþt what  
desire and redines went he to his  
gloþous passione

No kinde of Payne,  
Did he disdayne,  
For to sustayne,  
To do man pleasure,  
Hys owne herte bloude,  
To shed on the rode,  
It dyd hym good,  
To make man al p̄ue.

Euse, O the vnioutspeakeable fa-  
uour

## The Jewel of Joy.

uour of God towarde man. If he had sent downe saythful Abra  
ham, or any other of the old Patri  
arches or aunciente holye Pro  
phetes to haue suffered for mans  
saluacion, it had wþþout al doubt  
bene a token of singulare great  
fauoure toward man: but to send  
downe hys onely begotten and  
dearly beloued sonne from hys  
gloriosus thron, yea and that for  
his enemies, for their health and  
saluacion, it is loue passyng all  
loue, it is charite farre exceeding  
all charite, it is fauoure rather  
to be depely maruelled at than a  
ble wþþthily to be exp̄essed. The  
sonne of god to be come man and  
suffer dath for our sake. Oh how  
cā we otherwise th̄ earnestly and  
frō þ very hert reioyce in þ Lord  
oure God Christ. Truly to much  
iron herted are all thei, whiche re  
ioyce not in þ blessed incarnacio  
and

Rom. v.

## The Jewel of Joy.

¶ gloriouſe death of this moſt bleſſed ſede Ieſu chriſt our Lord by whom ſo many & ſo excellēt treaſures of heauēli goodes haue ſtrī ly chaunced vnto vs. All thiſgs eue vnto the very death diſ he for our health, & ſaluation, yea, & þ ſo colūmat a perfecte, þ ther was no thiſg leſt behind vnaccōpliſhed þ might turne vnto our wealth, to modite & profit cōcerning our re-  
dēpcō. Let the turckes boſt their Mahumet and reioyce in hym ſo much as thei list, let þapliſtes auance their pope & triumphe in him ſo much as iſ poſſible, let the

The turckes.

The papliſtes

The chriſtianſ

Ca. vi.

## The Jewel of Joye

þ I should reioyse in any thinge,  
but in the death of our lord Iesu  
Christ. For so louinge & gentle a  
Sauoure can no wher be found  
so fauourable & liberal a Lord cā  
no where be sought out. In this  
sauoure & lord therfore let vs re-  
ioyse, & in none other. Theo. The  
papistes can not broke this doc- The papistes  
trine þ Christ alone (þ most highe  
& everlastinge p̄iest) hath by hys  
death & passiō in offertyng vp his Eph. vi.  
own blessed body a sweet smelling  
sacrifice to God the fater so plē-  
tuously, so omnisufficiently, so at  
the ful made satisfaction for oure  
sinnes, þ we nede none other sa-  
crifice satisfactory to put awaye  
our wickedneses. Phile. No mat Of the masse.  
uel, for in defacing the glory & ho-  
nour of þ true & onlt sacrifice Ie-  
su Christ, thei set vp & magnifie  
an Idol of their own making! whi-  
che is þ masse & presume in þ to  
offer

# The Jewel of Joye

offer sacrifice dayly for þ synnes  
of the quicke and deade, & crake  
that it is of no les p;ice, valoure  
strength and vertue, than the  
passion and death of Christe is.  
Againe, that what so euer christ  
did for the saluacion of man vpe  
on the altare of þ crosse, they do  
the very same at the masse. Chri.  
O extreme blasphemey. Whoe  
euer denied þ Lord that bought  
them, if these popishe massemon  
gers do it not? Who fustly may  
be called the enemies of the cros  
of Christe, if the mumblynge  
Masschurters be not the verye  
same? Whoe at anye tyme hath  
troden vnder fote the sonne of  
God, and counted the bloude of  
the testamente, wherewyth the  
fayethfull are sanctified, as an  
vnholie thyng and done dishon  
our to þ spirite of graee: if these  
Chamelesse sacrificers haue not  
done

Massemone  
gers.

ii. Peter. ii.

Phil. iii.

Heb. viii.

## The Jewel of Joy.

done it? And yet it is a wrold to  
se, what a numbre there are not  
onely of the ignoraunt and vn-  
learned, but of them also whiche  
bragge boeth of wysedome and  
learnyng, that cleave to this <sup>Waste hum-</sup>  
dolatrous masse wyth tothe and  
naile, that defend it to the vtter-  
moste wyth swerd, fyre, and hal-  
ter, that maintayn it wyth theire  
ryches & possessions, that striue  
for it wyth as stronge reasons,  
and arguments, as they canne,  
partely because they are afcayed  
(I speake of the Popeishe prie-  
stes) leaſt thy <sup>W</sup> commune whiche  
they <sup>Y</sup> masse shoulde be driven out  
of the game place, and by thys  
meanes they <sup>Y</sup> kitchen shoulde  
ware colde, and they <sup>Y</sup> idle beaſ-  
es be no more fedde with the la-  
bours of other mennes handes,  
partelye because they thynke, if  
thys abhominable strompet the  
masse

<sup>W</sup> <sup>Y</sup> <sup>Y</sup>  
prie-  
sts are loth  
to forgo the  
masse.

## The Jewel of Joy.

masse were banyshed oute of the temples ( I speake of the rude & ignoraunte people) all true religiōn were gon, al ch̄risten deuotion were perished, in so muche that they coulde not tell what to do for to please god, no; yet how to worshyp him, partly ( I speake of the worldly wise) because they wyll geue no place to the trueth leste if they shoulde consente to the puttyng a waye of thys mooste stynkinge and filthye whiche the masse that old baude and grādmother of whoredome and abominations of the earth, they shoulde be compelled to graunt as they thynke, to theyr greate shame and ignomintē, that both they haue bene blynde, and also led other blind these many yeres and so they sholde lose theyr estimation, renourme, and fame, amonge the people, whiche things they

## The Jewel of Joy.

they mooste chiefelye hunte and  
haucke after. For they loue the John. xii.  
praise of men moze then the glo-  
ry of God.

What incom-  
modities fo-  
lo to the masse

Euse. Certes so longe as that  
Popeyshe Massa shall be con-  
tinued in the churche and be-  
leued to be a sacrifice for the sin-  
nes of the quicke & deade: Idol-  
latrye shal beare rule among vs  
infidelitie shall lye couched in p-  
hertes of me, Superstition shal  
neuer be exiled frome the bon-  
des of Christianitie, Hypocri-  
sy shall styll sytte in the consci-  
ences of menne, the usurped po-  
wer of the Byshoppe of Rome,  
shall not loose hym strengthe, the  
fruities of Chistes deathe shal  
neuer be truly knowne, neyther  
our heauenlye father worthlye  
thancked for them, the purgynge  
fornace of the Italiā bishop shal  
neuer be quenched, the idle chauē

¶.ii. na

## The Jewel of Joy.

nation of the popeish masse mo-  
gers shall styl be mainteyned in  
theyz disolute and beastlye ma-  
ner or lyuynge, the papistical sa-  
crificers shall not cease to blas-  
pheme that most swete smelting  
sacrifice Iesu Christe that most  
hygh and euerlasting bishoppe,  
the holye & blessed supper of the  
Lord, shall never be truely fre-  
quented and vled in the churche  
of Christe, so be shorte, an whole  
sea of euyls shall raygne, florish  
and triumphe in the christen co-  
gregatio. Phile. Truly I thinke  
there is no christen herte, whych  
considerynge these thynges so-  
fore rehearsed lamenteth not to  
se so greate an euil and pestilence  
as the masse is, to reygne amog  
them that professe Christ, vea  
to be had in so hygh price, that it  
is beleued to be of no lesse stre-  
ngth and vertue then the glorious  
passi-

## The Jewel of Joy

passion of oure Lo<sup>r</sup>de and Sa-  
uioure Iesus Christ. But let vs  
se, howe thys wycked opinion of  
the sacrifice of the masse agreeeth  
wyth Gods moste holy wo<sup>r</sup>de.

The sacrifice  
of the masse

The Papistes affirme that the  
synnes of the quicke and deade,  
are put awaye by the sacrifice of  
they<sup>r</sup> masses, whiche they mum-  
ble dailly. Against thys devillish  
doctrine must we set (as an inut-  
sible bulwarke) thys texte of bles-  
sed. S. Paule. It became vs to  
haue suche an hye p<sup>r</sup>ieste, as is  
holye, innocent, undefiled, sepe-  
rate frō sinners, and made high-  
er then heauen, whiche neadeth  
not dayly (as the other p<sup>r</sup>iestes)  
to offer Sacrifice fy<sup>r</sup>ste for hys  
owne synnes, and then for the  
syns of the people. For this did  
he, that is to saye, Christe, once  
for all, when he offered vp hym  
selfe. Lette these sacrificers here

Heb*bus. vii*

¶.iii. note

## The Jewel of Joye

note, that no prieste can offer any sacrifice for oure synnes but suche a one as is holy, innocent vndefiled. &c. whyche is Jesus Christe alone. Seyng then that they wante thys holynes, innocency, puritie. &c. It is euident by. S. Pauls wordes, that they can not sacrifice neyther for the quicke nor for the dead.

Algayne blessed Paule sayeth, that thys euerlastynge priest Jesus Christe, neadeth not daylye (as the other priestes) to offer sacrifice, whyche by one oblation of him selfe hath deliuered for evermore so manye as beleue in hym, from al they; sinnes. Verily these missars are altogither a mise. What wyll they say nowe

If Christe neade no more to offer sacrifice, muche lesse neede the priestes. If one oblation of Christe be altogytter suffitiente then

## The Jewel of Joy

thē are the dayly oblatiōs of the  
popish massemögers vaine and  
vnpzositable. If Ch̄riste offered  
hym selfe once for al, then canne  
not the papists offer hym so ofte  
as it pleaseþ them. Whereto it  
maye be concluded, that they do  
no thynge in they; satisfactoþe  
masses but blasphemē the Lord  
and hys annoyncted, seynge they  
so arrogantly arrogate vnto the  
selfes power to offer sacrifice for  
the sins of the people, when this  
one oblation of oure Sauioure  
and Lorde Ch̄riste Jesus is all  
whollye suffitiente, and thowȝ  
lye able in euerye poynte euen  
vnto the vttremooste to sauē all  
the electe & chose people of God,  
yea and þ so abūdauntlye & at the  
ful, þ henselforth there nedeth no  
reiteraciō nor no renewing ther-  
of. If ther were no mo scripturs  
to cōdemne this wicked opinion

A.iii. of

The Jewel of Joy  
of the Sacrifice of the masse but  
thys one tofore recited, it myght  
seme to any christen iudgement  
sufficient to subuert, ouerthowe  
& tople downe, what so euer the  
Papists haue builded vpon the  
lande of theyr owne inuention  
these certayne hundred yerers.

*Jeremy. xxiii.* What is chaffe in comparison  
to wheate, sayeth the Lord? Is  
not my word lyke fyre, sayth the  
Lord? and lyke a twibytte clea-  
uyng the rocke of stonne? But  
lette vs rehearse mo scriptures.

*Hebrucci. ix.* The blessed Apostle saith. Christ  
beyng a bishop of good thinges  
to come came by a greater and a  
more perfect tabernacle, not made  
with hands, þis to say, not of this  
maner buildinge, neyther by the  
bloude of Gotes or calues, but  
by hys owne bloude entered he  
once for all into the holye place,  
and founde eternall redencion.

## The Jewel of Joy

Agayne in the latet ende of the same chapter, Christe is not entered into þ holye places that are made wþth handes ( whyche are but similitudes of true thyngs) but into the very heauen, for to appeare nowe before the face of God for vs. Not to ofter hym selfe ofte as the hygh þricste entereth into the holy place euery yere with strange bloude, for the muste he often haue suffred sece the worlde began. But nowe in the ende of the worlde, hathe he appeared once for all, to put syn to flyght by the offerynge vp of hym selfe. And as it is appoynted unto me, that they shall once dye, and then commeth the iudgemente, cuen so Christe was once offered to take away the synnes of many. Blessed Paule hath no shyfte of descante, but singeth euer one songe, nothinge lesse the  
plea-

## The Jewel of Joy.

pleasaunte to the eates of these  
Sacrificers. He affirmeth that  
Christe by hys owne bloude en-  
tered into heauen once for all, &  
found eternall redemption.

Ephr. v.

Wher we maye leatne þ Christ  
is so swete a smellynge sacrifice  
to God the fathet, & by the once  
offertyng vp of him selfe, he hath  
founde euerlastynge redempti-  
on. Redēption and remission of  
synnes is so plētuously purchas-  
ed by the deathe of Christe, that  
it remaineth for euermore. The  
papisticall sacrificers do greate-  
ly erre therfore, whych take vpō  
the dailp to sacrifice for the sins  
of the quicke & dead, as though  
Christes sacrifice endured no le-  
ger and were of no moze effecte  
and vertue. Christo. O blasphe-  
mous hypocrites. Phile. Againe  
he sayeth, that nowe in the ende  
of the wold Christ hath appea-  
red

## The Jewel of Joy

red once for all to putte synne to flight, by the offering vp of hym selfe, as though he shoulde say, Many sacrifices were offered of the priestes of the olde lawe, but none of theym coulde put synnes to flyghte. Therfore Christe the hyghe prieste in these laste dayes became manne, and was not offered of anye other, but he offered hym self, yea and that once for all for the sinnes of so manye as unfaynedly repente and trulye beleue, and hys oblation for euer & euer abydeth of so greate strength, vertue and power, that that alone & none other, chaseth away, & putteth to flight the sins of many both of Jewes & gentils if theyt beleue. Once again he saith. We are sanctified & made holie by the oblation of Christes body once for al. Are not these wordes plaine enough? How oft doth. S. Paul  
resite

## The Jewel of Joy.

resite the oblatio of Christes bo-  
dy, pe a that once for all, a stily  
affirmeth that by that once offe-  
rynge vp of him selfe we are per-  
fектly sanctified and made holy.  
What nedē the haue we of y sa-  
crifice of y masse to be made ho-  
lye, if there were any suche sacri-  
fice, as the papisticall sacrificers  
faine? It foloweth also in y same  
chapter. Every p̄icte is readye  
daylye ministerynge, and often  
times offreth one maner of offe-  
rynge, whyche canne never take  
awaye synnes. But thys manne  
that is to saye, Christe, when he  
had offered for synnes one sacri-  
fice, whyche is of value for euer,  
sate hym downe on the ryghte  
hande of God, and from thence  
for the tarieth, tylly hys foes be  
made his fote stole. For with one  
offerynge hath he made perfecte  
for euer them that are sanctified:

thys

## The Jewel of Joy.

thys one sentence maketh to fall  
flatte vpon the gronnde, al that  
euer the Papistes haue builded  
for the mayntenaunce of theyz  
missall sacrifice. fyoste he sayth  
that all the sacrifices, whiche the  
other Priestes offer, can take a-  
way no sinne. Secodly, þ Christ  
offred one sacrifice for our syngs,  
whiche is of value for euer, by  
the whiche one Sacrifice he ex-  
cludeth all other. Thridely þ he  
sate hym downe on the ryghte  
hande of God the father, & there  
tarieþ tyl the daye of iudgmēte  
þe can he be offered and sacri-  
ficed no more, what so euer the  
pedlerlyke Papistes chatter as  
S. Iaule sayeth, Christe rayled  
frō the deade, dieth no more.  
Death shal haue no more pow-  
er ouer hym. For as towchynge  
that he dyed, he dyed as concer-  
nyngelis once, but as towching  
that

Note this yea  
note it well

Roman. vi.

## The Jewel of Joy.

that he lyueth, he liueth to God,  
fourthlye, that wyth one offe-  
rynge he hath made perfecte for  
euerthem þare sanctified. If we  
be made perfecte wyth one offe-  
rynge, whych is the oblation of  
**Christes** body vpon the aultare  
of the crosse, what imperfection  
remayneth there in vs, that we  
shuld haue nedē of the missal sa-  
crifice: If one **Sacrifice** make  
vs perfecte for euer, what neede  
wee to haue so manye sacrifices  
offered daylye in the **Popeyshe**  
masses? All these scriptures to-  
fore aledged shewe evidently, that  
þ death of Christ is a sacrifice so  
omnisufficiēt, so perfect, so abso-  
lute, so cōsummate, so plētuous at  
the full, þ it alone maketh cleane  
þ euer the faythfull from their  
synnes woute any repetition of  
renewing. Euse. Cursed therefore  
are these papistical **Sacrificers**  
whiche

## The Jewel of Joy

whyche so arrogantly dare p̄re-  
sume to offer and sacrifice Christ  
agayne, as though the fyſt ob-  
lation & sacrifice were imperfect.  
Phile. God amende them, turne  
they; hertes, and geue the grace  
to know hys trueth. For what o-  
ther thyngē is it to ſet vp a new  
oblation. then to anulle the olde  
to make God a lyar, to denye  
Christe as Sainte Peter eyḡht <sup>11</sup> Peter.ii.  
well prophesied of ſuche ſubtyll  
Sacrificers.

For he that layeth, that synnes  
are forȝeuēn by the masse, & that  
the masse is a ſacrifice for the  
synnes boeth of the lyupng and  
of the Deade, he muſte eyther  
graunte that the alone ſacrifice  
of Christe vpon the crosse  
is not ſufficiente for the fayeth-  
ful, or els that the missal ſacrifice  
is a mockeyngē of Christe and a  
plain ſcoſning of god the father.



## The Jewel of Joy

Psal. cix.

1. John. ii.

Hebrii. x.

O abomination. Why is Christ called an euerlastynge Preste, but that hys sacrifice once done on the aultare of the crosse endureth for euer in ful strenght and power for so manye as beleue, though they synne never so ofte, if they returne vnto God, & seke remission of they; synnes in the precious bloude of oure alone saviour Jesus Christe As saith John sayeth. If any man synne wee haue an aduocate wyth the fater, Jesus Christ the righteous, and he it is that obtayneth grace for our sinnes, not for our syns onely, but also for the sins of the whole wold. What nede we the moe oblations? S. Paul sayeth, without effusion o; blou- dynge of bloude, there is no remission of syns. If the papistes therfore wyll haue they; masse a sacrifice, so is it proued by the

ctus

## The Jewel of Joy.

wordes of the Apostle that they  
crucifie Christ agayne and shede  
his bloude Christopho. O bloudy  
sacrificers. What Christen herre  
can byde to be prelente, where  
such ignominie is done to Christ  
the lord. Phile. He that sacrificeth  
is greater than the sacrifice, so  
doth it folow that the pistes are  
greater than Christe the kyng  
of glori. He offered vs a sacrifice  
to God, and go we aboue to offer  
him. Agayne, he that sacrificeth,  
oughte to be so pure as the  
sacrifice, and whoe, I praye you,  
can be so pure, as Christe our sa-  
crifice? Whoe is able to save my  
herre is cleane, and I am fre fro  
synnes. To presume to offer sacri-  
fice for the synnes of the people,  
is it anye other thyng than to  
make them selues Christes and  
sautors, and to save wych that  
moste proude Angel, as it is wryt. Eccl. xliii.

O. l. ten

## The Jewel of Joy

ten by the prophet, I wyll clyme  
up aboue the cloudes, and wil be  
like the highest of al. Do not thei  
go aboue to shewe them selues  
equale to Christe, yea Christ hym  
selfe, which take vpon the to offer  
sacrifice for the sinnes of the peo-

A comparison  
between Christ  
and the Wasse-  
mongers.

ple. What other thing did Christ  
but take away oure synne? If  
our Wassemongers do the same  
are they not Christis iudees? And  
yet thys prerogative haue they a  
houe Christe, that wher as Christ  
coulde not obtaine pardon for  
our sinnes but by suffering great  
paines, yea & very death, they do  
it wout any paynes taking at al.

Christ was mocked & scorned ther  
be praised & much made of. Christ  
was accused of heresy and treason:  
they be counted good catholike men  
and fulle deuote fathers. Christe  
was pricked to the braynes with  
a crowne of thorne, they haue a  
balde

## The Jewel of Joye

bald patch vpon their heades in  
stead of crownes, & some haue on  
their cappes & miters for catch-  
ing cold. Ch̄ist was stript naked  
of all hys clothes: they be clad in  
sylke, saten, damaske, veluet and  
cloth of golde. Ch̄iste bare hys  
owne crosse of woode vpon hys  
shulders whan he went to suffer:  
they haue crosses of golde and  
syluer boorne before them. Ch̄ist  
was nayled vnto the crosse: they  
stande at the altare wþtch turne,  
turne and halfe turne. Ch̄iste  
hanging on the crosse prayde for  
his very enenies: they standinge  
at the altare praye for such as be  
their patrones, founders, Bene-  
factours, and for such as hyere  
them for monie. Ch̄iste patient-  
ly suffered the blasphemyes and  
opprobrious wordes þ causeles  
were spoken agaynste hym, they  
þ any man offendre them, streight

¶.ii. waies

## The Jewel of Joy.

wates accuse, condeme, curse and excommunicat them. Christ with hys sacrifice soughte to do good to other: they wyth their sacrifices seke to hynge men to superstition, to wrap the in Idolatry, to graffe in them wycked opinions, but aboue al thynges to enriche Cozban, Cozban, that they may haue plenteously, wherwith to fedre their idle and beastly beltes. Christe at hys passion had vineget and gall geuen hym to drinke: but they haue bread of the kindeste and wyne of the beastes to eate and drinke. Christe offered hys owne blessed bodye a swete smellynge sacrifice to God the father for the synnes of the people: they offerre a wafer cake and a sponefull of wyne, makynge the people to beleue that it is a sacrifice, whiche they offer pro salute uiorum et requie omnium fidelium

## The Jewel of Joy

um defuncorum. For the health  
of them that be aliuue and the rest  
of all the faychfull that are dead.  
Christe after he had offered hys  
sacrifice, sayd. Consummatum est, John. xix.  
Euery thyng is done and pefect-  
ly finished, that maketh vnto the  
saluacio of man, yea and that by  
thts my one oblation. They can  
not say so, neither bring they any  
thyng vnto perfection. For they  
sacrifices are so imperfecte, that  
they are as redye to offer to mo-  
towe as to day, and neuere the bet-  
ter. Christe after the oblation of  
hys most blessed bodye, commen-  
ded hys spirite into the handes  
of hys heauenly father, and died  
straight wayes, they after they  
haue offered their newe founde  
oblation, faull to banckelynge,  
drinckynge, gullyngs and glo-  
ssynge, to huntyng, whoring, dis-  
inge and cardynge, and all che

003  
D,iii. Dayes

The Jewel of Ioy  
dayes of their life they liue diſſon-  
lutely in moſte bayne pleasures  
boethe of the fleshe and of the  
worlde. What feloweshippe and  
agremente is there here I praye  
you, betwene Chylde and the  
Maslemongers: betwene the ob-  
lation of Chylde & the popish sacri-  
ſice, betwene the Mass and the  
death of Chylde? Ye mate ſe into  
what absurdities and to muſche  
inconueniences theſe pedlerlyke  
Papistes faulle, whyle they sta-  
bliſh an Idole of their owne ma-  
kyng. How ſaye ye, are they not  
goodly Chyldes and pretye ſau-  
oures?

Theo: Chyldes: They are euuen  
ſuche Chyldes, as the true Chyl-  
d hym ſelfe ſpeaketh of in the Gob-  
pell of Sayncte Mathewe. Ther  
thal aryſe, ſayth he, fals Chyldes  
and falſe prophetes. Here they be  
called Chyldes, but ther is ad-

ded

## The Jewel of Joy.

bed vnto it, false, so that they be Math. xxiii.  
false Christes, fayned Christes  
lynyng Christes, deceipteful Christes.  
Christo: Of such Christes,  
Christe gaue vs warnyng and  
bade vs take heede, saying, if any  
man shall saye vnto you. Behold  
here is Chyld, or there is Christ  
belue hym not. If they shall say  
vnto you. Beholde he is in the  
wyldernes, go not out. Beholde  
he is in the pire, beleue them not.  
Lo, I haue told you afore hand.  
These popishe Wassemongers  
are the ministeres of Satā, which  
chaunge them selues into Angel-  
les of lyght. These are thole men  
that haue corrupt mindes, which  
are wythout all trueth, whyche  
thyncke that lucre is godlynes.  
These are thosc false Prophetes  
and false teachers whiche, sayeth  
Saynte Peter, shall priuelye <sup>11. Cor. xi.</sup> Titum. vi.  
bynging in damnable sectes, euен

D,iii. De-

## The Jewel of Joye

11. Peter. iii.  
denyng the Lorde that hath  
bought them, and bryngynge vpon  
them selues swifte damnacion,  
and many shal folowe theyz dam-  
nable wayes, by whome the way  
of trueth shall be euyl spoken of,  
and thozowe couetousnes shall  
they wyth fayned wordes make  
Merchaundise of you, whose  
iudgemente is nowe not farrre  
of, and theyz dampnacion clea-  
peth not.

Philemo. We haue vertes almost  
innumerable conteyned in the  
holye scripture s, whiche declare  
that Christ alone by hys bloude  
hath perfectly wrought oure re-  
dempcion, satisfied for our sinnes,  
pacified the wrath of God, and  
brought vs agayn into fauoure.  
But if ther were no mo places of  
the scripture to condene the sacri-  
fice of the Masse, but thys one,  
whiche Christe hangynge vpon  
the

## The Jewel of Joy.

the crosse, sayed. Every thyngē is John. xii.  
made perfecte, it were sufficiēte.  
For if Ch̄iste by his death haue  
made all thynges perfecte, than  
lesse he nothyngē imperfect. So  
doeth it truly folow that the pa-  
pistical sacrificeyngē for the syn-  
nes of the quicke and deade is  
damnable, iniurious and despit-  
ful to the blessed passiō of ch̄iste,  
seinge Ch̄iste made all thynges  
cōsummate and perfecte by his p̄e-  
cious death and by that alone ob-  
tayned perpetuall remission for  
al the synnes of the faythful. For  
his gloriōus death and bytter pa-  
ssion is euē now of as ful strenḡth  
and of as much vertue, as it was  
what time he suffered, and so shal  
cōtinue we unto the worlde's ende,  
as blessed Paule sayeth, Jesus  
Ch̄ist yesterday and to day, & the  
same continueth for euer. There-  
fore is he called an euerlastyngē Heb̄m. xiiii.  
p̄ieste

# The Jewel of Joy

priest, because he doth al thinges perfectly, & requireth none other to healpe hym as he him selfe sayeth by þ prophet, I am he that teacheth righteousnes, & am of power to helpe. The cōgregation of the faithful speaketh. Wherefore thē is thy clothinge red, & thy rai[n]cōt like his þ treadeth in the win[pres]sē. Christe answereth, I haue troden the p[re]sse alone, & of al people ther is not one w[is]me. Neither Abrahā nor Isac, neither zachary nor John Baptis[t], neither Mary nor Elizabeth, neyther Peter nor Paulle, neyther man nor Angell hath payde out raunſome by his bloude shedyng[e], but Christe alone, alone, that moſte pure and vndefiled lambe, whiche taketh a waye the synnes of the w[or]ld. In hym alone and in none other is all oure health and saluacion. Neyther is ther any other name.

¶ Cat. lxiii.

John. i.

t. Pet. i.

Tet. iii.

¶ Cat. lxx.

g[lossary]

## The Jewel of Joye

giuen vnto me, wherin thei must  
be saued, but onely the name of  
our most blessed lord and bounte  
ous sautoure Christe Jesu that  
kyng of glorie. He onely hath  
taken on hym oure infirmities Math. viiii.  
borne our paynes. He was woun-  
ded for oure offences, 1. Peter. ii. & smitten for  
our wyckednes. The chastisment  
of our peace was laide vpon him,  
and vpon his stripes we are healed. Ecc. iii.  
As for vs we haue gone al astray  
like shepe euery one hath turned  
his own way. But the Lord hath psal. cxix.  
heaped together vpon him the ini-  
quicie of vs all. He suffered vso-  
lence and was euyll entreated,  
and dyd not yet open his mouth. Jer. xi.  
He was led as a shepe to be slain  
yet was he as styl as a lambe be-  
fore the shearer, and did not open  
hys mouth. He was had a waye Actu. viiii.  
fro p[re]sonne, hys cause not heard  
and wythout any iudgement. All ii. Cor. v.  
this

## The Jewel of Joy.

thys suffered he for our sake & to  
put a wate our iniquities. Yea he  
was cut of fro the ground of the li-  
ving, which punishment dyd go  
vpō him, sayth God, for the tran-  
sgression of my people, whiche in-  
dede had deserued þe punishment  
It pleased the lord thus to burst  
hym wþ plages, and to smite  
hym wþ infirmitie, that when  
he had made hys soule an offe-  
cynge for synne, he might se long  
lastynge seede. He hath iustified  
the multitude, and borne awaie  
their synnes. These wordes are  
spoken by the Prophete, whiche  
teache vs manifestly, that ther is  
no sacrifice, that deserueth remi-  
ssion of synnes to vs, or pacifieth  
the wþath of God styrred vp a-  
gainst vs thorowe synne, but on  
ly the death of Iesus Christ. By  
the meanes of Iesu Christe, say-  
eth Sayncte Paulle, ye whiche  
some-

Ecclesiastes.

Ephesians.

## The Jewel of Joy.

sometime were facre of, are made Ephe.1.  
nye by the bloude of Chritte. By  
Chritte we haue redempcion tho-  
rowe his bloud, euen the forgeue-  
nes of synnes accordyng to the  
ryches of his grace. God hath de-  
lined vs fro the power of darck-  
nes, and hath translated vs in-  
to the Kyngedome of hys deare  
sonne, by whom we haue redem-  
tion thoroewe hys bloude, euen  
the forgiuenes of sinnes. It plea-  
Colo.1.  
sed the father, that in him shoulde  
all fulnes dwel, and by him to re-  
concile al thinges vnto him selfe  
and to set at peace by hym thoroewe  
the bloud of his crosse boeth thin-  
ges in heauē & thinges in earth.

This is a true sayeinge and  
by all meanes worthy to be rea-  
seyued of vs, that Chritte Jesus  
came into the worlde to sauē sin-  
ners. There is one God and one  
mediator between God and man Tim.1.  
Tim.2.  
cuen

1. Peter. i.

1. John. x.

2. Peter.

Hebri. xii.

The Jewel of Joye  
euē the mā Christ Iesus, which  
gaue hym selfe a raunsome foal  
men. Ye know, sayeth blessed Pe-  
ter, howe that ye were not rede-  
med with corruptible thingse(as  
siluer and golde) from your vain  
conuersacion, but wyth the preci-  
ous bloude of Christe, as of a  
lambe vndefiled and wythout  
spot. The bloud of Iesus Christ  
gods owne sonne, maketh vs per-  
fectly cleane, sayth S. John, fro  
al synne. Agayne he sayth, Christ  
loued vs and washed vs from  
oure synnes in hys owne bloude  
If these sentenses were truely  
knowen of the Laye people and  
vnsaynedly beleued, they would  
sone geue ouer their popyshe sa-  
crifices, and onely cleave, as they  
oughte, to the alone sacrifice of  
the highe and euerlasting Priest  
Jesus Christe, which he once for  
all offered vpon the aultare of the  
crosse.

## The Jewel of Joy.

crosse. They woulde leue to run  
madyng to þe masking Masse of  
the papistes, and make moze hast  
vnto godlye sermons and vnto  
the holye and blessed Supper of  
the Lord. Euse. Me thincke these  
Massemongers, whiche make of  
the Lordes Supper a priuate Of the Lord's  
Supper.  
churlish breakefaſte, for as much  
as they eate and drincke alone,  
and make the people beleue that  
in their Masse thei offer Sacri-  
ſice for their synnes boeth of the  
liuyng and of the deade, and  
bothe that their Masse is of as  
great vertue and strength as the  
passion of Christ for the satisfac-  
tion of our wickednesſes, besides  
their intollerable blaſphemies a-  
gainſte the Lord and hys an-  
noynted, offendre greatly against  
the dignitie and the ryght vſe of  
the Lordes Supper. for Christe  
whan he iuſtituted thys blessed  
Sup-

## The Jewel of Joy

Supper to be celebratzed wþth  
breade and wyne and appoynted  
them to be the holye misteries of  
hys bodye and bloude, gaue no  
commaundemente to offer and  
sacrifice for the sinnes of þ quicke  
and the deade, but to eate and  
drinke these holye misteries in the  
remembraunce of hys death, as  
he hym selfe sayeth, Do thys in  
the remembraunce of me. Hereto  
agreeth. Sanct. Paule, so ofte,  
sayeth he, as ye shall eate of thys  
bread, and drinke of thys cuppe  
ye shall shewe the death of the  
Lordes tyll he come. So that the  
Lordes Supper was not insti-  
tuted of Christe to be a sacrifice  
propiciatorie, satisfactorie, expi-  
atory, and I can not tel you what:  
but onelye a commemoration or  
remembraunce of that sacrifice,  
which could not but once be offe-  
red, and a certayne confirmacion

Luke. xxii.

1. Cor. 11.

## The Jewel of Joy.

or seale for the infitine and weak  
linges, that they be redemed by  
Christ, bi Christes passion, bloud  
and death, that hereby they may  
be assured of the fauoure of God  
of remission of sinnes, if they sted  
fastly beleue, that Christe hath sa-  
tisfied for their synnes upon the  
crosse, and in chys fayth eate and  
drincke the misteries of hys bo-  
dye and bloud. For whan so ever  
the true Christians eate & drinke  
the bodye and bloude of Christe  
in fayeth and wytha beleuinge  
spirite, their synnes are forȝeuuen  
them no les than if Christe euen  
at that p[re]sente hadde died vpon  
the crosse, not for the eatynge and  
drinckynge, but for the fathers  
sake in Christes bloude, so migh-  
tye in operation is Christe, and  
so p[re]sente is he at euerye howre  
vnto so manye as beleue in hym  
and are gathered togither in hys

Marke well.

P.t. name

## The Jewel of Joy.

name. For he is the eternall god, therefore hath hys death an eternall & euerlastyng fruite. Christ, ye haue caught vs Neighboure Philemon many goodli and godly thynges concernyng the sacrifice of Christ which beate downe the sacrifice of the popishe masse euuen vnto the grounde, yea they drieue it downe euuen vnto the pit of hel, from whens it firsste came. Nowe wyll I reherse vnto you agayne, what I haue redde and hearde of the papistes concernyng this matter, that ye maye se what their opinion was and is of the Masse and of the sacrifice thereof. Phile. I praye you speake on. Christ, The Masse, saye they, maketh men holy, yea it maketh them ryghtuous and deliuereth them from sinnes. The Masse is   
The doctrine a sacrifice, and not the sygne of a  
of the papists sacrifice onely. In the Masse is  
the

## The Jewel of Joy.

the bodye and bloude of Christe  
truly offered for the quicke and  
deade. The masse of a prieste, be  
he never so naughti, is profitable  
ex opere operato Christ w his pa-  
ssion satisfied for originall synne  
and instituted the masse to be an  
oblacion for the synnes commis-  
ted dayely, boeth mortall and ve-  
niall. To heare masse is the hono-  
ringe of God, whither the hearter  
vnderstandeth it or not. Missa  
soundeth sacrifice, ergo the masse  
is a sacrifice, Missa is derived  
of Mitto, to sende, for in the masse  
the lamb, that is to say, Christ is  
sent unto the father to forgiue  
oure synnes. The Masse deliue-  
reth soules from purgatorye, for  
asmuche as it is a satisfactory  
sacrifice for synnes. Not onely the  
sacrifice of Christ, wherin he of-  
fered hym selfe, was a sacrifice for  
synne, but we also offer for oure

p.ii. sinnes

The Jewel of Joy  
sinnes a continual sacrifice in the  
masse. The sacrifice of Christ ob-  
tayneth mercy onely for original  
synne, and for the synnes past.  
The sacrifice of the masse euery  
daye, is the true sacrifice for syn-  
nes. Althoughe Christ was once  
offered on the crosse in the open  
likenesse of fleshe, yet is the same  
Christe dayelye offered on the al-  
tare at masse. The wordes of con-  
secration duly spoke of the priest  
there is made a transubstantia-  
tion of iryne into the bloude of  
Christe and of the b<sup>r</sup>ead into hys  
bodye. Every man may lawfully  
worshipp the hoste consecrated.  
Althoughe Paule calleth the sa-  
cramente of the Supper b<sup>r</sup>ead,  
yet maye we not beleue therefoze  
that the substance of b<sup>r</sup>ead re-  
maineth in the sacrament. Christ  
saide. Hoc est corpus meum. This  
is my bodye, thereforee muste we  
ve.

## The Jewel of Joye

nedes holde, that there is a trans-  
substantiation, and that the sub-  
staunce of breaude is chaunged in  
to the bodye of Christe. The bo-  
dye of Christe is presente in the  
Masle so greate and large, as it  
was, whā it hanged on the crosse  
forasmuch as Christe that most  
hyghe maiestie of God is present  
at the masle, therfore is it verye  
godly to appoinete many ceremon-  
ies, that Christ may be enteray-  
ned honorably. Masle ought not  
to be sayed but in an holye place  
and vpon an altare of stone, for  
Christe him selfe is called a stone  
The masle amonge al the suffra-  
ges for the deade, doeth profitte  
moste of all for the deliueraunce  
of souilles out of purgatory. By  
hearinge of masle we maye ob-  
tayne not onely spirituall goodes  
but all maner of corporeall and  
temporell goodes also. The can-

## The Jewel of Joy.

non of the masse is godly and ca-  
tholyke and it was ordeyned of  
the Apostles. The masse, ex opere  
operato, iustifieth and taketh a-  
way the giltines of the faute and  
payne in thē, for whom it is done  
With þ sacrifice of the Masse the  
satisfactiōs of the deade are rede-  
med. The masse, ex opere operato  
geueth grace, and beyng applied  
for other deserueth vnto them ex  
opere operato, forgyuenes of the  
faute and payne, and obtayneth  
what so euer we haue nedē of in  
al oure lyfe. In the olde testamēt  
ther was a byshop, that offeted  
sacrifices for the synnes of þ peo-  
ple, therfore in the newe testa-  
mente muste ther be p̄iestes and  
Byshoppes to offere sacrifices  
for sinnes. The body of the Lord  
once offeted on the crosse for ori-  
ginall synne, is continually offe-  
red for dayly sinnes vpon the al-  
tare

## The Jewel of Joye

tate, that by thys meanes the churche maye haue a gyfte, wher wyth they may pacifie the wrath of god. It is an heresy of the Arrians to holde that the masse is not a sacrifice for the quicke and the deade. Howe saye ye Neighboures to thys docttyne of the massekyng papistes? Is it not good stufte? Theo. God haue mercy on vs. I haue not heard moze blasphemous doctrine in my lise agaynst the trueth of Gods most blessed word, nor moze iniurious and dispitful agaynst the glori- ous passion of our onely Lord & sautoure Jesu Christ. O to much miserable is that realme, whete suche doctrine is taught. Bonde slaues and wretched captiues are they to Satan and to hys Anti-christian synagog, where such teachers reigne and bate rule. Oh, whan wyl these papistes cease to

P.iiiij, Speake

## The Jewel of Joy

speake blasphemies agaynste the  
sonne of the liuinge God? The  
teachers of thys doctryne are  
ryghte chaplens to that beaste,  
which had seuen heades and ten  
horneyes, and opened hit mouthe  
to speake blaiphemies agaynste  
God and hys name and agaynst  
hys holye congregacion wþth so  
many as inhabite the heauens.  
These are those marked Mat-  
chauntes, whiche haue commit-  
ted abhominable whoredomme  
wþth that fylthey and vncleane  
stromppette Babylon, and wepe  
nowe because no man wyll bye  
their marchaundise noȝ their ped-  
lary any more, their golde, syluer  
and precious stones, their pearle  
raynes, purple and scarlet, their  
diametes, their franckensence,  
wyne and oyle, their fyne flower  
and wheate with the bodyes and  
soules of me. Phile. I haue spent  
the

þpe. xiii.

þpo. xv. ii

## The Jewel of Joy.

the moze tyme in declaringe vnto you the wycked opinion of the papistes concerning the sacrifice of the masse and cōfutinge of the same , because ye shoulde reioyce in none other thyng as touching your redempcion & satisfactiō for your synnes & a perfecte atonement made betwene God and vs , but onely in the death and passion of oure Lorde and sauoure Jesu Christ, as S. Paule sayeth, God forbid that I shoulde reioyse in anye thyng, but in the death of oure Lorde Jesu Christe. Nowe the sacrifice of the masse beyng reproued, and proued of no force and vertue to put awaye the synnes of the quicke and deade , as the papistes haue falsely taught and made the folishe simple people to beleue for luctes sake , of what price , I praye you , is the masse nowe to be esteemed : It agre-

Gal. vi.

## The Jewel of Joy:

In antithesis greeth nomore with christes supper  
between the Lordes supper, thā Christ & Belial, light and  
per and the po darcenes, trueth and faishode,  
pes Massē.

Christe made a sermon before he  
ministrēd the sacramente of hys  
bodye and bloude to hys Disci-  
ples: the papistes say masses the  
deuill and ali and yet no sermon  
at all. Christ sate at the table and  
turned hys face to his Disciples  
whan he gaue them the miste-  
ries of hys bodye and bloude: the  
papistes sequester them selfes  
from the people, they stand at an  
altare and turne their backes to  
the multitude. Christe reheresel  
the wordes of the institution of  
hys supper openly, yea and that  
in suchē a tonge as al hys Disci-  
ples vnderstode: þ papistes whis-  
per to them selues playenge si-  
lence glome, and bttē althinges  
in a straung tong that no manne  
vnderstādeth what is spoke, noȝ  
for

*John. xiii. xv  
xvi.*

*Math. xxvi.*

*Marke. xiii.*

*Luke. xxii.*

## The Jewell of Joy

for the moste parte them selues  
nepther. Christe gaue the sacra-  
mente of hys bodye and bloud to  
hys Disciples for to eate: the pa-  
pistes gyue nothyng to any man  
but eale and drincke altogether  
them selues. Christe ministered  
the mysterye of hys bodye in com-  
mon breade, the papistes minis-  
ter printed waferre cakes other  
wyse not comonly vsed. Christ mi-  
nistered wyne to be a comemo-  
ration of hys bloude shedeyng to  
his Disciples: the papistes minis-  
ter to the people not onely wyne  
but water also myngled theyz  
with. Christe gaue the sacrament  
of his bodye and bloude into the  
Disciples handes: the papistes  
put it in the peoples mouthes,  
not sufferynge them to touche it  
wyth their handes for their to  
muche base filthines. Christe de-  
livered the sacrament to his Dis-  
ciples

## The Jewel of Joye

ciples sittynge at the table, the pa-  
pistes cōpel þ people to receyue it  
kneling vpon their kenes. Christ  
deliueringe the b̄eade and wine  
to hys Disciples, sayde vnto them  
take ye: eatē ye , and drincke ye,  
the papistes say, beholde, honour  
woþshippe and reuerence youre  
maker here. Christ instituted his  
supper to be a remembraunce of  
hys death and passion, whiche is  
the onely sacrifice for the synnes  
of the people, the papists affirme  
that their massekyng Masse is a  
perfecte sacrifice for the quicke  
and the deade, and of as greate  
vertue and strenght as the ble-  
ssed passion of our sauloure christ  
is. Christe deliueringe the inſi-  
ties of hys body and bloude to  
hys disciples tolde them that hys  
body shoulde be broken for them  
and hys bloude shoulde be for them  
and many into the remissiō of sin-  
nes

## The Jewel of Joy

nes, the papistes shame not to lie  
that Christe by hys death satis-  
fied onely for original synne and  
the synnes past, as for all oure  
synnes what so euer they be, ve-  
niall or mortall, they be put away  
by the sacrifice of þ mass. Christ  
delivered the sacramente of hys  
body and bloude vnder both kin-  
des to hys disciples, the papistes  
steale a waye from the common  
people the misterye of Christes  
bloude. Christe gaue to hys Dis-  
ciples the sacramente to be eaten  
for a remembraunce of his death,  
the papistes holde it vp aboue  
their heades and commaund the  
people to worshippe it as God.  
Christe ministered the sacrament  
in suche apparel, as he did custo-  
mably weare, the papistes put on  
maskyng apparel, Albes, girdels  
vestimentes, coopes, subdeacon,  
deacons, tunicle and what not?

Christ

The Jewel of Joy.

Christe playnly and puerly ministred the sacramente to hys Disciples wþþout antic ceremonie: the papistes muste haue sensers, belles, candles, candestickes, pa-  
res, corporasses Superaltaries altare clothes, cruettes napkins besydes their dowkynges and lowtynges, their turkynges and returnynges, their gaspynges and gappynges, their knelynges and winkinges their mockinges and mowynge, their crossinges and knockinges, their kissynges and lickeynges, their noddynges and nosynges, their washynges and wypynge, their boorynges and bleatinges, as I may speake nothyng of their prostracions and inclinacions, of their com- memoracions and histricall gesticulacions, more meate for madde braines and dyonckardes than for graue and sober honeste men

## The Jewel of Joy

men. Christe commaunded hys  
disciples to receyue the sacra-  
mente so ofte as they woulde: the  
papistes appoynte the common  
people onely to receyue it at Ea-  
ster, or whan they be in perell of  
death. Christe wylled hys Disci-  
ples so ofte as they eate of that  
sacramentall b<sup>r</sup>eade to remem-  
ber hys death tyl he come, he mea-  
neth vnto the iudgemente: the  
papistes say they haue hym al re-  
dye in there handes and in they<sup>r</sup>  
mouthes, in they<sup>r</sup> bores and in  
their pires. Christe dyd not ap-  
poynte anye partie of the sacra-  
mente to be reserued after the cō-  
munion: the papistes reserue it  
and hāge it vp wylth an haltar in  
the pire, sence it, carye it about in  
procession and make a pageaunt  
of it. Christ appoynted his sacra-  
mente to be eaten in the remem-  
braunce of his passio, the papistes  
kepe

## The Jewel of Joye

kepe it so long, that it corrupteth  
wareth mould, & b;cadeth ful of  
womes. Christe in the institutio  
of the mistery of hys body, sayed.  
¶ hys is my body, which is geue  
for you. Do thys in the remem-  
b;rance of me. Th: Papistes in  
they; consecration, as they calit,  
mangle the wordes of Christe, in  
some place addinge of they; own  
to the wordes of Christe, and in  
an other place leauyng al tog-  
ether oue. In the consecracioun of  
the bread they haue Enim, which  
Christe hath not, nor anye word  
for it in the Hebrewe tonge. And  
hercyn do they greuously offend  
agaynste God, whiche comman-  
dech that nothyng should be ad-  
ded to hys word. Agayne they  
leau oue thys confortable pro-  
mis°. quod prouobis datur. which  
is geue for you, wherin our chefe  
consolacion, joye and comforde is  
con-

Luc. xiii.

Mat. xii.

Prov. xii.

2yo. xii.

## The Jewel of Joye

ſtained. And here again do they  
not a lityll offendre agaynſte the  
hyghe maſteſye of God, ſeynge  
they plucke ſo many wordes fro  
the iſtitucion of Chriſte. They  
are alſo verye theues & enemites  
to vs ſeynge they dep̄yue vs of  
ſo ſwete and confortable promeſe  
wherin is cōprehēded the miſteri  
of our ſaluatiō. Chriſt in deliue-  
ring the cup of the miſtery of hiſ  
bloude ſpake theſe wordes, Math. xxvi.  
Luke. xxi.. Dyrinke  
ye all of thiſ. Thiſ cup is þ new  
Teſtament in my bloude, whych  
is ſhed for you and for manye in  
to the remiſſion of synnes. The  
Papists rehearſe not the wordes  
in the conſecration of the wyne  
(as I maye go forth to uſe they  
terme) in all poynthes, as Chriſte  
dyd, but adde moe vnto them, as  
though there were a certayne im  
perfection or insuffiency in the  
wordes of Chriſte. They wordes  
M. i. are

John.iii.

Ecclesi. x.

Collo.ii.

Note

The Jewel of Joy  
are these. Thys is the chalice of  
my bloude a newe and euerla-  
styng testament, the misterye of  
fayeth, whiche for you and many  
shall be shed for the remission of  
synnes. Although in the additio-  
n of these wordes there is no vn-  
truelieth, yet is it not conueniente  
for any man whiche is but fleshe,  
earth, duste, and ashes, to putte  
oughte to the wordes of Christe,  
whiche is the wyldeome of the  
father, and knoweth beste what  
is mooste expediente for the set-  
tynge forth of his glory. If a man  
adde anye thynge to the Testa-  
mente and laste wyll of any mor-  
tall manne, or doe plucke oughte  
therfro, his faulte is counted be-  
ty greate, and he hym selfe for e-  
uer after discredited bycause he  
hath so vniustly dealte wyth his  
neyghboures wyl. In what esti-  
mation then are they to be hadde  
which

## The Jewel of Joye

whiche corrupte the testamente  
and laste wyll not of man onely  
but of God and man also, wher-  
in are bequethed not woldely &  
transitorye thinges, but thyngs  
heauenlye and perpetuall. Ney-  
ther is thys blessed testamēt sea-  
led wyth ware, but wyth the p̄re-  
giouse and deare herte bloude of  
our Lorde and sauoure Ch̄riste  
Jesus, to mancle this heauenlye  
testamente, to corrupte thys ble-  
ssed wyll, wherein is bequethed  
vnto vs, the fauoure of God, re-  
mission of al our sinnes & eternal  
lyfe, if we truely repent, and ear-  
nestly beleue, is much vnsittynge  
for any ch̄isten man, neyther are  
suche manckelers, and corrup-  
tors, suche theues and robbers,  
anye more to be beleued of the  
faithful congregatiōn.

Christ (as I may once make an  
end) after he had fed his disciples Math. xvi. 1

*¶.it with*

## The Jewel of Joy

Mathe. xiii.  
John. xvii.

with the holy mysteries of his bo-  
dye and bloude, gaue thankes  
to God the fater, and so prepa-  
red him self thoro w earnest p-  
er unto the death. The Papistes  
after they haue once dzoncke and  
eate vp all togyther, they gyue  
no thankes, wherby the comune  
people are edified, excepte it be  
when they blesse wyth the empty  
cup, or byd theym go home wyth  
Ite missa est. Well thys maye ye  
easly perceyue, howe greatly the  
Popysh masse differeth from the  
true institutio of the Lords sup-  
per, and that they agre togyther  
as Christe and Beliall, lyghte  
and darcknesse, trueth and false-  
hode. & ce.

Christo. It shall therfore be con-  
uenient for all true christian het-  
tes no moze to repose the trust of  
they; saluation in the ~~S~~acrifice  
of they; Popyshe masse, nor in  
any

## The Jewel of Joy

anye thyng apperteynyng to  
the same, but onely in the blessed  
passion, in the precyouse bloude,  
& gloriouse death of oure Lorde  
and saviour Jesus Christ, whiche  
by the alone Sacrifice of hys  
mooste holye body, hath euene unto  
the bittermoste, and at the full  
payed our raunsome, & broughte  
us euerlastynge heithe.

Theo. Thys is a confortable hea-  
tyng for all fayethfull penitent  
synners.

But I praye you, neigbour Philemon,  
remayne there no mo-  
causes of reiopsyng in the Lorde  
oure Gode

Philemon Yesse verilye. For thys  
oure Lorde and Saviour Je-  
sus Christe dyd not onelye boeth  
wyllyngely and fcelye gyue him  
selfe unto the deathe of the crosse  
for oure synnes and wyckednes,  
and by thys meanes paye oure

¶ of Ch. 11.1.1.  
resurrection

¶.iii. rau-

## The Jewel of Joye

caunsome to God the father for  
oure offeſes, that ſatan might  
haue no power ouer vs, but he al  
ſo thowte the might of his god-  
head, roſe agayne gloriously and  
triumphantlie on the thyrd day  
accordyng to the ſcriptures for  
oure iuſtification, as the Apostle  
ſayeth.

Romains.iii.11 He was betraied vnto the death  
for our synnes, and roſe agayne  
for oure iuſtification.

For as by the death of Chylle  
oure caunsome is payed, the di-  
uine wrath is pacified, oure syn-  
nes are washed away in Chylles  
bloude, a reconciliacion & perfect  
atonement is made betwene God  
the father and vs, the obligation  
of oure dette is raled oute, the  
law is fulfilled, the curse of god-  
des wrath is take away, al thynge  
ges both in heauen and in earth  
are pacified: so in lyke maner by  
the

## The Jewel of Joy

the Resurrection of Christe wes  
are made ryghtuousse, accepted  
into Goddes fauoure, recounted  
for iuste, holye, and vertuousse,  
sette at libertye, from the tyran-  
nye of Sathan, admitted into  
the celestiall courte of the newe  
Hierusalem, and become felowe  
cityzyns of the houshould of God  
wyth the Sayntes, and blessed  
spirites.

Euse. O inestimable treasures  
broughte to vs by the gloriouse  
resurrection of our mooste blessed  
saviour Jesu Christ.

Phile. Pea, lette vs marke thys  
also by the waye, that as oure  
mooste valeaunt Lorde and Em-  
peroure Jesus Christe by his re-  
surrection, gatte the vycory o-  
uer Sathan, Synne, Deathe,  
Hell, Desperation, and all that  
is enemye to Mannes healthe,

M.iii. 50

## The Jewel of Joye

so in lyke condicion haue we in  
hym and thowewe hym gotten a  
gloriosus victo:ye ouer Sathan  
and all hys kyngdome, that we  
maye wþth a ioyeful boyce saye,  
Death is swallowed vp into victo-  
rye. O death where is thy victo-  
rye? O death where is thy stynge?  
The stynge of death is sinne, the  
power of synne is the lawe. But  
thankes be to God whiche hath  
geuen vs the victo:ye, thowewe  
oure Lorde Iesu Christe. Christo.  
O what a ioye and comforde is  
this to a Christen mans herre, to  
se hys enimies, whiche before  
so greatly soughte hys distruc-  
cion, thus vanquished, subdued  
and troden vnder his fote? This  
haue we gotten, as ye very truly  
haue sayde, by Christes resurrec-  
tion, as Christe hym selfe testifi-  
eth sayinge, nowe is the iudge-  
mente of the worlde, nowe shall  
the

## The Jewel of Joye

the prince of thys worlde be caste John. xvi.  
oute, Agayne, be of good com-  
fort, I haue ouercome the wold  
By the Prophet Ose he also say<sup>z</sup> 1 Cor. xvi.  
eth, I wyl deliuer them from the  
power of death, yea from deathe  
it selfe wyl I redeme them. O  
death I wyl be thy death. O hel  
I wyl be thy destruccion, Phile.  
Moreover by Christes resurrec-  
tion haue we obtained not only  
Justification & victory ouer our  
enemies, but also resurrection of  
bodye and euerlastynge immor-  
talitie. Soz as oure Lorde and sa-  
uioure Iesus Christe dyd put of  
the mortalitie of hys bodye, and  
became immortall at hys resur-  
rection, so by the power of that  
hys moste gloriouſ resurrection  
shall we also at the greate day of  
iudgemente in oure resurrection  
receyue immortall and incorrup-  
tible bodyes, euен lyke vnto the  
glo-

The Jewel of Joy.  
tious body of oure mooste myghty  
e and baleaunt captayne Iesu  
Christe.

The. Oh who can expres the won  
chines & excellency of these hea  
uenly gyftes, whiche we obtaine  
by the mooste victorous and tri  
umphante Resurrection of Ies  
sus Christe oure Lorde and sa  
utoure?

Philemon. Lette these thyng  
es therefore (dearelye beloued  
brethren) make you to rejoyce in  
the Lorde.

Lette these thynges prouoke you  
to wythdrawe your mynde from  
transitory thynges and stedfast  
ly to fyre it on thynges constaunt  
and euerlastinge.

Lette these thynges sequester  
yours Joye and pleasure frome  
the swete entisynge mozemaydes  
of thys worlde, and allure to  
the

The Jewel of Joye  
the alone delectation in celestiall  
treasures.

Christ. O blessed is that man, to  
whome it is geuen frome aboue  
truely to sauoure these thynges,  
fayethfullye to beleue them, and  
earnestly to rejoyce in that Lord  
whyche is the alone geuer of the  
Sure may that man be, that hys  
name is written in the booke of  
lyfe.

Philemon. But lette vs go forthe  
to declare moe benifites of God  
towarde man, that oure toye in  
the Lorde maye be unfayned, cō-  
summate and perfecte. After this  
mooste noble conqueste and vic-  
torous triumphe, whyche oure  
mooste mighty Emperour Christ  
Jesus hadde ouer Sathan and  
hys infernall ministers, he tar-  
ed here in thys worlde, certayne  
dayes wyth hys Disciples, ea-  
lynge, dynkeynge, and talkyng  
wyth

Of Christes  
ascension

## The Jewel of Joy.

Wyth the of the kyngdome of his  
heauenly fathet, and confirming  
them in the waye of trueth . And  
thys dyd he not only to make the  
stronge in the article of his resur-  
rection, but also by the instruc-  
tion of them to corroborat, fortifise  
and strength vs in the same, see-  
kyng no les oure health then  
the saluacion of them. For as the  
Apostle sayeth, if thou doste con-  
fesse wyth thy mouth the Lorde  
Iesus, & beleue wyth thyne herte  
that God raysed hym vp from  
the dead, thou shalt be sauued. Cet  
tayne dayes paste from his resur-  
rection, Christe our Lorde by the  
power of hys godhede in þ sight  
of his Apostles ascended into hea-  
uen God and man. Haue we no  
cause to reioyce in this behaulfer  
Hath this his marueylouse asce-  
sion brought no commodite and  
prosrite to vs ? Haue we a tuste  
cause

Romains. x.

Titus. i.

The Jewel of Joy  
cause to rejoyce in hys nativitþe,  
preachynge, miracles, good wor-  
kes, crosse, passion, bloude, death  
resurrection (whych al are ours)  
& not in hys ascention also. We  
reade that the Apostles were ve-  
ry sadde, when Christe told them  
that he shoulde ascende vnto his  
father. But Christe sayed vnto  
them, I tel you trueth, it is expe- John.xvi.  
dient and profitable for you that  
I go & ascende vnto my father.  
Christe tolde the Apostles that it  
was expediente & profitable for  
them that he shoulde go vp into  
heauen. If it were expedient for  
them, it is euē so likewyse for vs.  
for we are sauued by þe very same  
waye, wheteby they receyued sal-  
uation. Let vs therfore consider  
what commodities and profites  
the Apostles had by Christes as-  
cention, and let vs w a constaunt  
fayth and hope lcke for the same  
for

## The Jewel of Joy

Romain. x.  
Th: frutes of  
Christes ascē-  
tion.

John. xiii.ii

For there is but one Lord of all  
tyche inough for so many as call  
on hym. Euse. I praye you let vs  
heare, that our ioye maye be ful,  
Phile. Fyrete that we maye truely  
rejoyce in Christes ascētiō, I wil  
labour to shew you some of the co-  
modities of it, as we are taught  
in the sacred scriptures. Christ in  
hys laste sermon sayed vnto hys  
disciples. I go to prepare a place  
for you, If I goode my waye and  
prepare I wyl come agayne and  
take you vnto my self, that wher  
I am, ye maye be also. Here haue  
we one vrgente cause, whye wee  
oughte earnestelye to rejoyce in  
Christes ascētion. For of thys  
aforesayed sentence we learne, þ  
Christe is ascended vnto hys fa-  
ther to prepare a place for vs in  
heauen. Can anye thyng sound  
more pleasant and thanke worty  
to oure eares, then to heare  
that the son of God came downe

Ch  
frō hys he-  
man, suffer-  
for oure sa-  
ded very  
to heauen  
mācion fo-  
of heauen-  
table for a  
long tra-  
ties at th  
hys owne  
all thyngs  
Be not w-  
gimes in  
not wāde  
certainly,  
cion more  
If ther w-  
place to b  
preset life  
christiās  
But ther  
uēly pala-  
ful, yea a-

## The Jewel of Joy

Thys heauenly thzone, became  
an, suffered death, rose agayne  
oure sake, and is nowe ascen-  
d very God, and very man in-  
heauen to prepare a glorioous  
acion for vs in the kyngedoine  
heauen. What is more cōfor-  
table for a Pilgrime, then after  
ng traueling by straunge con-  
ies at the laste to come home to  
s owne house, and ther to find  
lthyngs wel prouided for him  
are not we straungers and pyl-  
times in thys wōlde? Do wee  
not wāder frō place to place vn-  
certainly, & loke for an other mā-  
son more quiet & mery to come?  
f ther were not such a dwelling  
ace to be loked for after thys  
esēt life, of al creatures, the true  
ristiās were most miserable.  
ut ther is vndoubtedli an hea-  
ly palasce prēpared for þ faith-  
l, yea and þ bi Chistes ascētiō.

The

i. Peter. ii.  
Hebrius. viii.

## The Jewell of Joy

Theo. Certise here haue we, I confess, one great occasiō to reioice in the ascencion of Ch̄iste, se-  
yngē by it he hathe prepared for  
vs a dwellynge place among the  
holy sayntes & blessed angels, &  
promiseth þ he wyl come againe,  
take vs vnto hym, and place vs  
euēn there, where he him selfe is.  
Phile. In other commoditie that  
we haue by Ch̄istes ascencion, is  
the gyfte of the hollye Goste. For  
Ch̄iste him selfe sayeth. If I go  
not awaie, the confortoure shall  
not come vnto you. But if I goe  
my waye, I wyl sende hym vnto  
you. By thys confortoure he un-  
derstandeth the holly goste, whiche  
conforteth and maketh stronge  
wyth Godly puissaunce, yea and  
leadeþ into al truthe, þ hertes of  
so many as he inhabiteth. What  
an inestimable treasure the gyfte  
of the holly Goste is, no man know-  
eth

## The Jewel of Joy.

eth, but he that is endued wyth  
wyldome from aboue. Whence  
come al these backe slyders from  
God and hys wozde, but onely of  
the lacke of the holye Goooste?  
Whence come so manye Heres-  
tikes, scismatikes, anabaptistes  
sacramentaries, papistes, with al  
the whole table of sedicious sec-  
taries, but onelye that thei are  
destituted of thys cofortoure, of  
thys holy spirite, whiche shoulde  
comforte the in fayeth, and leade  
them into all truethe? Dauid  
knewe full well, what a singulat  
and greate treasure to a fayeth-  
ful man the hauynge of the holy  
Goooste is, agayne, what an vter-  
decaite and extreme destruction it  
is to þ man, that whanteth thys  
cofourtoure, whan he prayde on  
thys maner. create in me a pure  
herre, O God, and a right spirite  
renewe thou in my inwarde pat-  
Psal. 110.

R.i. teg;

## The Jewel of Joy.

tes, Caste me not awaye frome  
thy face, and thy holy spirit take  
not awaye frome me. Thys holpe  
spirit do the fayethfull receyue  
from God the fader thoroewe the  
ascentiōn of Christe. Is thys a  
small gyfte to haue the holy gosp  
geuen vnto vs to dwell wythin  
oute breastes, and wyth hym all  
the heauely frutes of the spirite,  
fayeth, loue, hope, pacience, ioye,  
longe sufferyng, meakenes, tem-  
peraunce, iustice, goodnes, gentle-  
nes, modestie, honest behauioure  
peace, with an wholie sea of good  
thynges mo, yea and at the laste  
everlastinge life? Who reioyseth  
not in thys moste excellente gyft  
purchaſſed for vs by the ascensiōn  
of the Lord Christe our God  
and sauour Christo. That such  
giftes shoulde be geue vnto men  
of Christe after Christes ascentiōn,  
it was longe before prophete-

ed

## The Jewel of Joy.

ed of the holye Psalmographe, psal. lxxii.  
thou arte gone vpon hye, thou,  
haste ledde capptiuitye capture, Eph. viii.  
and receyued gyftes for menne,  
Euse. Of the gyfte of the holyc  
goste plenteously to be geuen af-  
ter Christes ascencion, God hym  
selfe speaketh by the Prophetc  
Joell, sayinge: it shall be in the  
laste dayes, sayth God, of my spi-  
rite I wyll powre out vpon all  
flesh. And yout sonnes and yout  
doughters shall prophesye, and  
yout young men shall se visions  
and yout olde men shall dreame  
dreames. And on my seruantes  
and on my hande maydens I  
wyll powre oute of my spirite in  
those dayes, and they shall Pro-  
phesie. Philemon. Neþher do  
here cease the commodities and  
profites that wee entoye by the  
ascension of Christie. for besy-  
des the pþepacacion of the hea-  
uens, uenly

Jewel. ii.

Actu. ii.

## The Jewel of Joy.

Chysse oure in  
tercessoure m  
ediatoure and  
aduocate.

uenly mansions and the gyfte of  
thi holy Goste( whiche without  
doubte are moste highe and syn-  
gulare treasures) Chiste by hys  
ascension is become oure inter-  
cessoure, mediatoure and aduo-  
cate. He litteth on the ryght hand  
of God the father makynge inter-  
cession for vs. If we wyl obtaine  
any thyng of God the father, he  
is straight wayes redye to be an  
aduocate and to plead our cause  
befoze his father, and easelye ob-  
tayneth what so euer he desireth  
so greate is hys dignite and ex-  
cellencye. Agayne, if at any tyme  
we offend God (as we all do a-  
mysse in manye thynges) and by  
oute offence prouoke the wrath  
of God unto vengeaunce, Christ  
oure aduocate and mediatoure  
is at hande immediately to pa-  
cifie the ire and wrath of God, to  
reconcile vs unto hym, to put-  
chaise

Jacob. iii.

## The Jewel of Joye

chaisse remission of oure synnes,  
and to recouer the fauoure that  
we had loste thowte oure weake-  
nes, as S. John sayeth, if anye  
man synne, we haue an aduocate <sup>1. John.ii.</sup>  
wyth the fathet Iesus Christe  
that ryghteouse one. And he is a  
mercie stocke for oure synnes, not  
so; oure synnes onely, but for all  
the woldes also. For the bloude  
of Christe is not lyke the bloude  
of Abell. For the bloude of Abell <sup>Heb.xiij.</sup>  
crieth for vengeaunce vpon hys  
brother Cayne, which vniuitely <sup>Gene.iiiij.</sup>  
slew him (as the bloude of al in-  
nocences and martyrs do in like  
maner call for vengauice against  
the, that haue oppressed the) shed  
their bloud vniustly, but þ bloud  
of Christ crieth for grace, fauour  
and mercy, crieth for pardon, for  
gyuenes and remission of synnes  
crieth for ioye, quietnes and euer  
lastyng life. God, sayeth Sanct  
R.iii. Paulle

## The Jewel of Joy.

Paull setteth forth his loue won-  
derfully towarde vs, for if when  
we were yet synners Christe died  
for vs, muche more than we be-  
inge nowe iustified in his bloud  
shal be sauued from wrath by him.  
If when we were enemies, we  
were recōciled to God by þ death  
of hys sonne, muche more we be-  
yng reconciled shall be made safe  
thowte hys lyfe. No man can  
sufficiently expresse the worthi-  
nes of thys comodite, that Christ  
is not onely become by his ascen-  
cion a p̄parer of a heauenly and  
glorios mansion for vs, againe  
a purchaser of the holye goste to  
comforde vs and to lede vs into  
al trueth, but also an intercessour  
mediatoure and aduocate, where  
by he obtayneth for vs all good  
thynges, and putteth a backe fro  
is what so euer shoulde hinder  
e obtaynyng of gods fauour  
and

## The Jewel of Ioye

and the heauenly enheritaunce. Christe purchaseth for vs of hys father thoroough his intercessio so abouydantly and so altogether sufficiently, al thinges necessarye for the conseruacion boeth of our bodie and soule, that we nede not to prate vnto any saint in heauē as the papistes haue taughte vs neither vnto mary, John, Peter, James, nor any other to be oure intercessoure, mediatour or aduocate. It is Christes ofifice alone to be a mediatonree betwene god and vs, as blessed Paule teacheth vs in his Epistle vnto Timo the. I doubtē not neygheboures but so many as are fayethful, are replete wyth exeadynge ioye to consider howe manifolde and diuers benefites, griftes and graces chaunce to vs by the wonderfull ascencion of Christ our Lord and sauior.

Theo

## The Jewel of Joy

1. Cor. i.  
Theo. Who so euer considereth  
depe ly in hys minde those thyn-  
ges that ye haue taughte vs hi-  
therto, shall be occasioned vnfal-  
nedly, to obeye thys comman-  
demente of the blessed Apostle, he  
that reioyceith, let hym reioyse in  
the Lorde, so swete and full of all  
heauenly pleasure are these com-  
modities, whiche wee receyue of  
God thoroewe Christ oure Lord.  
Philemon. But let vs make haste  
vnto an ende concernynge thys  
matter, that we maye learne in  
sewe wordes, what so euer remai-  
neth of gods goodnes towarde  
vs in Christe, I meane so muche  
as oure wyte can comprehendre,  
and we be taughte in the holye  
scripture, that we maye earnest-  
ly reioyse in the Lorde oure God  
We haue hearde heretofore ma-  
nye urgente and wayghtie cau-  
ses, why we shoulde of very right  
and

and bo-  
mery in  
maynet  
finall a  
ought t  
God. C  
heare. P  
fo; vs,  
in hys  
fo; vs,  
vs, a sc  
purcha  
pypareth  
thynges  
laste d  
heade  
hande  
hys m  
Whim  
to rem  
the wy  
tible a  
venge  
punish

## The Jewel of Joy.

and bouden dutie reioyse and be  
mety in the Lord. Nowe it re-  
mayneth orderye to declare the  
finall and laste cause, whye wee  
ought to be glade and reioyse in  
God. Christ. I praye you lette vs  
heare. Phile. As Christ was borne  
for vs, wrought al good thinges  
in hys manhode for vs, suffered  
for vs, died for vs, rose againes for  
vs, ascended into heauen for vs,  
purchaised the holy goste for vs,  
prayeth for vs, obtayneth al best  
thynges for vs, so likewise at the  
laste daye shall he beyng oure  
heade come agayne frō the right  
hande of his father to fetche vs  
hys membris, and to enunite vs  
w him in the same glori ther euer  
to remayne. And althoughe to  
the wycked he shall come as a ter-  
rible and ryghteous iudge, to re-  
venge and not to pardon vs, to  
punishe and not to forgiue, to co-  
demne

Of christes  
cominge unto  
the iudgemente

## The Jewel of Joy.

deme and not to saue, yet to the  
fayethfull shall he come in hys  
gloriosus maiestye and all the  
blessed Angeles wþ hym lyke  
a mooste louyng and Gentle  
sauoure, sapeynge to them on  
thys manner, come ye blessed of  
my father, possesse ye the kyng-  
dome, pþpared for you from the  
begynnyng of the wþlde.

¶ Whooe is able, to expresse  
what ioye and comfoþte thys a-  
fore sayed sentence shal bringe to  
the hertes of the fayethfull?  
But to the vnfayethfull it shall  
be sayede gette ye hence ye cur-  
sed into euerlastinge fire, whiche  
is pþpared for the deuil and hys  
Angeles.

Euse, ¶ that daye shall be to the  
wycked a bitter daye, a, daye of  
wrath, a daye of tribulacion and  
anguishe, a day of calamitee mise

ry

ry & wþre  
nes and  
& boistu  
trumpet  
wyng.  
Phileme  
standey  
it shall  
sauour  
and pea  
felicity  
lyghte  
solace,  
ioye an  
paule  
seene,  
hearde  
of man  
God b  
that lo  
les of  
shall

## The Jewel of Joy.

yn & wretchednes, a daye of darcknes and miste, a day of cloudines & boistuousnes, a day of feareful trumpettes and shalumes blowyng.

Philemon. I gaunte, not wryth-  
standeyng to the fayefull  
it shall be a swete daye, a daye of  
fauoure, a daye of quietnes  
and peace, a daye of wealth and  
felicite, a daye of clearenes and  
lyghte, a daye of conforte and  
solace, a daye of heauenly myrth  
ioye and pleasure. For as blessed  
Paulle fayeth, the eye hathe not  
seene, nor the eare hathe not  
hearde, neyther canne the herte  
of manne thynke, what thynges  
God hathe p̄epared for them  
that loue hym.

They shall be as Angel-  
les of God in heauen. They  
shall shyne as the clearenes  
of

## The Jewel of Joy.

Spec. v.

Spec. vii.

Spec. xi.

of the firmament, and as starres  
for euer and euer. They shall be  
counted amonge the sonnes of  
god, and their lot shal be among  
the sayntes. They shall receyue  
of the Lordes hande an honora-  
ble kyngedome and a beautifull  
diadem. They shall be clad with  
longe whighte garmentes. Thei  
shalbe be for the thzone of God,  
and serue hym day and nyght in  
his temple. They shal hogar and  
thyste no more, neither shall the  
sonne or any heate faul vpon the  
for the lambe Christe, whiche is  
in the middes of the thzone, shall  
gouerne them, and lead the vnto  
the fountaynes of the water of  
lyfe, and God shal wype a waye  
euery teare from their etes. Thei  
shall dwell in a citye, that nedeth  
neyther sonne nor mone to shyne  
in it. For the clerenes of God shal  
illumine it. They shall beholde  
the

the glo-  
ly, and h  
in their  
cate of t  
the pare  
they sh  
and spt  
brother  
he siste  
thzone  
and hy  
of hon  
pleasu  
O wh  
sire in  
then t  
hetetc  
me no  
not in  
boeth  
ses, w  
Lord  
doub  
but b

## The Jewel of Joy

the glorious face of god present-<sup>Apoc. xxii.</sup>  
ly, and hys name shall be written  
in their foreheads. They shall  
eate of the tre of lyfe, whych is in  
the paradise of God. To conclud  
they shal haue a crowne of glory  
and lyf wyth Christe their elder  
brother in hys thron, euen as  
he sitteth wyth hys father in hys  
thron, and shall lyue wyth God  
and hys holy angelles in al kind  
of honoure and glorie, toye and  
pleasure woldē wthout ende.

Apoc. ii.

Apoc. iii.

O what can a Christen man de-  
sire more of the Lorde hys God,  
then these thinges, which I haue  
heretofore rehersed: Come of, tell  
me nowe I praye you, if we haue  
not many yea and innumerable  
bothe urgent and wayghtie cau-  
ses, why we shoulde rejoyce in the  
Lorde our God. I doubtē not, I  
doubte not, moste dere brethren,  
but by the heartyngē of these thin-  
ges

## The Jewel of Joy.

ges ye are nowe so rapte into the  
loue of God for the moste hyghe  
and singulare pleasures, whiche  
thowte Christe Jesus ye haue  
alredye receyued, and here after  
shall receyue a thousand tymes  
more abounding, that from  
henceforth al worldy thinges shal  
ware vyle vnto you, and ye shall  
euuen from the verye herte ende-  
uoute youre selues at all tymes  
to repose all youre ioye, comforte  
pleasure and felicitie in the Lord  
oure God alone, alone, so that ye  
shall reioyse in none, neyther in  
heauen nor in earth but in hym  
alone, alone. Chri. Neyghboure  
Philemon we all are kindled with  
so feruente and so hertye loue to-  
warde God for these hys moste  
singulare and inestimable bene-  
fites, that we do not onely defye  
the world and all the wayne plea-  
sures of it, but we also are redye  
for

## The Jewel of Joy

for our stedfast loue in God and  
for the perfecte retysinge in him  
gladly to saye wyth the blessed A  
postle, who shall seperat vs from  
the loue of Chylde: Shall tribu-  
lacion or anguishe or O; famine  
O; nakednesse O; perte O; per-  
secution O; swerde I am sure  
that neyther death nor lyfe, nor  
angels, nor soueraignies, nor  
powers, nor thinges present, nor  
thynges to come, nor strengthe,  
heyght, nor depth, nor anye o-  
ther creature shall be able to se-  
perate vs from the loue of God  
whyche is in Chylde Iesus oure  
Lord. Philemon. I am gladde to  
heare these youre wordes, and I  
am fully persuaded b thys youre  
ioye shall encrease vnto an ex-  
dynge and perfecte retysynge in  
the Lord our god, vnto the great  
and syngulare comforthe boeth of  
your

156.  
The Jewel of Joy.

your e bodies and soules. But ye  
shall note, that the holye Apostle  
doeth not onely bydde vs reioyse  
in the Lorde, but he addeth vnto  
it. Alwaye. Reioyse in the Lorde  
Alwaye, sayeth he, Theo. What  
meaneth the blessed Apostle by  
thys wozde Alwaye? Phile. Veri-  
ly he wylt that oure ioye and re-  
ioysyng in the Lorde be not fist-  
yng, transitory and of small con-  
tinuance as the pleasure that  
is conceyued of worldly thynges  
is, the ende wherof is byter  
and sorowfull, as Salomon say-  
eth, the ende of wozdelye ioye is  
heauines, moxening and lamen-  
tynge) but constante, stedfaste, in-  
mutable, not diminishinge but  
increasyng vnto an hyghe per-  
fection of godly mirth, ioye, felici-  
tye & pleasure. Soz he that conti-  
nueth vnto the ende, sayth Christ  
shal be saued. It is not yngough  
Math. x.

## The Jewel of Joy

to begynne well and to continue  
in the same a certayne space, ex-  
cepte we perseuer euен vnto the  
end of our lyfe. The wyse of Lot  
began well, when she came oute  
of synfull Sodome, but bycause  
she dyd not goe forthe, but loked  
backe agayne vnto it, she was  
turned into a salte pillar. The  
wyse menne that came frome the  
East parte of the worlde to wor-  
shyppe Jesus Christe the newe  
borne kyng of the spirituall Is-  
raelites: were comaunded of god  
no more to returne to the mooste  
blouddy and wycked kyng He-  
rode. Judas begā well and was  
one of Christes disciples, a ver-  
ty earneste in settynge forthe the  
kyngedome of God for a certain  
space, but seynge he dyd not per-  
seuer in that Godly purpose, but  
became of a preacher a treytour,  
of a disciple a thiefe, of a minister

Gene. xix

Mathew. 10.

S. i. 8

## The Jewel of Joye

Mathe. xii. A murtherer, he is now the sonne  
of perdition and dampned for e-  
uermore. He is not y true sonne  
that y promiseth hys father, that  
he wyll wortke in hys vinyarde  
& doeth not, but he that maketh  
wortke in it indeede, & so perceue-  
reth to hende, he shal intoy y en-  
heritaunce of his father. For the  
kingdome of god shal be take-  
away frō idle lubbers, & geuen to  
theym that wortke and bryngē  
forth the fruits therof. Not they  
whiche, whē they heare the word  
fyrt of al, do toyfully receyue it,  
believe it for a tyme, talke of it, &  
in the tyme of tentation go away,  
lide backe and become oþer me,  
shall possesse eternall lyfe : but  
they whiche with greate ioy and  
gladnes of mynde, heare it, re-  
ceyue it, believe it, cleare false  
vnto it in the tyme of persecuti-  
on, and persever in the same euen  
vnto

Mathe. xii.

Marke. xii.

Luke. viii.

## The Jewel of Joy

vnto the very last breach.

*ii. Timo.ii*

No man is crowned saith saynte  
Paule, excepte he fyghte lawe-  
fullye, that is, vntyll he haue go-  
ten the victorye by resistyng the  
woldē, the Deuyll, and the flesh  
thowowe Christe oure Lordē.

And the Lord hym selfz sayeth.  
No manne that putteth his had  
to the plough, and loketh backe,  
is meete for the Kyngedome of  
heauen.

*Luke.ix.*

Hereto agreeth the sayinge of  
Saynt Peter: If after they haue  
vslaken the vncleanesse of the  
woldē by the knowledge of the  
Lordē and Sautour Christ Ies-  
sus, they yet againe beyng wcap-  
ped in theym are ouercome, the  
laste is wōsse then the fyfste to  
theym. For it had bene better for  
the not to haue knownen the way  
of ryghtuosenes, the after theyz

*ii. Peter.ii.*

*S.ii. know-*

The Jewel of Joye  
knoweledge to turne away from  
that holy commaundement, that  
was geuen theym. But that it  
chaunced to them, that is wonte  
to be spoken in a true prouerbe.  
The dogge is returned vnto his  
vomit, and the sow cleane wa-  
shed vnto the wallowinge in the  
mire. Of these thyngs aforesaid  
maye wee learne that it is not i-  
nough to begyn well, except we  
persuer and continue euuen vnto  
the geuyng vp of the Goste,  
as they vse to saye. He that con-  
tinueth to the ende saith Christ,  
shall be saued. Agayne he sayeth.  
If ye abyde in my worde, truelie  
ye shall be my Disciples, and ye  
shall knowe the trueth, and the  
truth shal deliuer you. We must  
abyde in the worde of God, orels  
we can not be Christes disciples.  
We are deliuered frō the rule of  
our enemies, saith holy Zachary  
the

## The Jewel of Joy

the prieste father to that mooste  
excellence Prophete of God. Luke. 1.  
John Baptiste, that we beyng  
wythout feare shoulde serue god  
in holines and ryghtuousnes be-  
fore him all the dayes of our life.  
Note that he saith, all the daies  
of oure lyfe muste we serue God  
in liche holines and ryghtuous-  
nes as is acceptable before hym.  
The holye scripture requireth of  
vs a continuall progresse and an  
vnletted perseuerance in þ waye  
of Godlnes. In consideration  
wherof the blessed Apostle doeth  
not onely exhort vs to reioyce in  
the Lorde, but he addeth vnto it  
Alwaye, requiryng of vs not a  
slyttinge and transitorye rejoy-  
syng, but a constaunte, stedfast,  
sure, continual and vnchaunge-  
able reiosyng in the Lorrd. Re-  
joyce in the Lorde alwaye, saith  
he. Euse. It is but a triffe to ioy

S. iii. and

## The Jewel of Joy

Note well

and reioyce in the Lorde, in hys  
worde and ordinaunces so longe  
as prosperiteye endureth, and the  
worlde laugheth vpon vs, but to  
reioyce in the Lorde, in hys word  
and ordinaunces when we be as-  
sayled wyth troublous aduersi-  
tie, whē we be visited wyth grea-  
uouse sicknes, when we be empo-  
uerished thoro'we miserable mis-  
fortunes, whē we be hated, blas-  
phemed, persecuted, oppresed, en-  
prysoned, punished of worldelye  
tyrantes for God, for hys worlde  
and ordinaunces, thys is a per-  
fecte ioye, and christian reioysing  
to beare the crosse of Christe, to  
suffer patientlye all kynde of ad-  
uersitie, to cleave faste to God in  
the tyme of temptation, to be cō-  
tente so well to abyde troubles  
as prosperouse thynges, & thāk-  
fully to take what soeuer plages  
or punishmentes God shall laye  
upon

## The Jewel of Joy

Upon vs, eyther by hys owne losynge visitation or by the cruelle-  
tye of the wycked worldelynges, whiche are alwaye enemyes to  
Goddes trueth, and to al true louers of the same, thys is in mine  
opinion to reioyce alwaye in the Lorde, and to acknowledge hym  
to be our most gentil fater and louinge saiuour, wheret he send  
prosperitie or aduersitie.

Phile. Truth it is þ þc sat, bþother Eusebius.

If therefore anye of you at <sup>þ</sup> good lesson  
anyetyme be visited wþth sickenes  
nes or diseases of the body, mur-  
mure not, nor grudg not against  
God, blasphem hym not, nor  
speake not vntreuerently of hym,  
nor yet wylshe not that syckenes  
to be taken frome you otherwyse  
then hys Godlye pleasure shall  
be, whiche knoweth muche bet-  
ter what is expediet or profitable

S.iii. for

## The Jewel of Joye

for you, then ye yowre selues do,  
but wyth hyghe patience, & most  
herty thankes geuyng, receyue  
that louynge visitation of yowre  
heauenlye fathur, as an holy en-  
plasture & holome salue to heale  
all thosse pockye diseases wherw  
your soules are infected thowte  
the stynkyng corruption of olde  
synfull Adam. We are corrected  
and punished of the Lorde, saith  
S. Paule, that we shold not be  
dampned with thys woylde. Da-  
uid also sayth. It is good for me  
that thou haste thus humbled &  
brought me down full lowe, that  
I may learne thy ryghtuous ou-  
dinaunces. If thou therfore in thy  
sycknes shalt fele thy fleshe to be  
impatient, disobediente to the  
wyll of God and at defiaunce w  
God for thys hys louyng corre-  
ction, pleasaunte to the spirite, al-  
togther bitter to the fleshe for  
sea

1. Corin. xii.

Psal. cxviii.

## The Jewel of Joye

season, restrayne and plucke hym  
backe wþtþ the bytþ of patience  
and never leue to fyght againste  
the furious and rageynge moti-  
ons of the fleshe, tyll thou haste  
made hym obediente to the spirite  
& wþllyng to suffer what soeuer  
kynde of aduersitie God shall  
laye vpon hym backe. Laboure in  
thy lyckenes so to ioye & reioyce  
in the Lord, that with hym pa-  
tience and cherefulnes of mynde  
euен in the myddes of thy moste  
bitter vexation, thou maiest saye  
with. **S. Paule.** We are not we-  
tied, but though oure outwarde  
man peryshe, yet the inwarde man  
is renewed daye by daye. For our  
tribulation whiche is momenta-  
nþe, of shorte continuance and  
lyghte, prepareth an excedyng  
and an eternall waye of glo-  
ry vnto vs, whyle we loke not on  
the thynges, whiche are sene but  
on

## The Jewel of Joy

on the thynges whyche are not  
seen. For thynges whyche are  
seen, are temporal, but thynges  
whyche are not seen are euerla-

*u. Corin. 15:1* stynge. Agayne, we knowe surely,  
if our earthly mancion, wherein  
wee nowe dwel, were destroyed,  
that we haue a buildynge ordyn-  
ned of God, an habitation not  
made wyth handes, but eternall  
in heauen. And that ye maye  
the more patiente and thankeful  
mynde receyue all kynde of sick-  
neses and diseases, wherwith ye  
are at any tyme vexed, loke that  
ye perswade your selues and be-  
lieue vndoubtedly, that your pu-  
nishmentes come not vnto you by  
chaunce, but by the councell, pro-  
uidence & appoyntmente of God,  
wythoute whose wyll an heare  
doeth not fall from your heade  
whych also kepereth al your bones  
so that not one of the shal be  
broken

*Mathew. x.*

*Psal. xxxviii.*

## The Jewel of Joye

sed wythoute the permission and psa. xci.  
sufferaunce of that our good god.  
He made vs, and we not oure sel-  
ues. We are hys flocke, and the  
shepe of his pasture, therfore like  
a moste gentyl shephearde consi-  
derynge the greuousle diseases,  
wherewyth we are already infec-  
ted or els lyke to be, he preparteth  
hys tare and greaseth vs wyth  
that, that we shold be free from  
all contagious diseases, and be  
founde whole and sounde, when  
so euer we shall be searched. For  
God doth not visite vs w<sup>th</sup> sycke-  
nes & other plages that he might  
destroy vs, cast vs headlong in-  
to hell fyre, & damne vs perpetu-  
ally, but to cal vs to repentaunce,  
to prouoke vs to come home a-  
gayne vnto the shewefolde, to ex-  
ercise, proue, and trye oure say-  
eth, þ by thys meanes he myghte  
saue vs.

fol

## The Jewel of Joy.

For that Lorde, whyche is the  
Searcher of raynes & hertes, per-  
ceyninge how olde Adam begin-  
neth to ware cruell and feare in  
vs, restrayneth & plucketh hym  
backe wyth the brydel of sycknes  
that he shall not do what he hym  
selfe woulde, but what the good  
wyll of oure heauenlye father is,  
whyche els wythoute all doubt  
woulde so rage and growe vnto  
suche licencious ryote, that with  
hys bayne pleasures and fleshy  
lustes he woulde deceiue the most  
precious and noble soule, and so  
deceyued thowe it into the da-  
get of eternall damnation.

Theo. Of these yowr wordys may  
we ryght wel perceiue that afflic-  
tion, troubles syckneses, and di-  
ceases be no tokes of Gods In-  
wrath, & displeasure towarde vs,  
but of much hygh mercy, fauour  
loue, & good wyl, þ he beareth to

vs

## The Jewel of Joy

vs. Phile. Truth. So; if this most gentle Sauoure and beste God dyd not seke oure saluation, oure wealth and health euerlastyng: he woulde not wyth so sharpe & louyng corrections cal vs home agayne vnto the Shepesold, but suffer vs to runne hedlonge into all kynde of carnal voluptuousnes and beastly pleasure, and afterwarde for our dissolute living reward vs wyth paynes eternal amonge the bealye Goddes and Epicures. Chri. O who is so far estrayged from the ryght course of reason, that he had not rather haue hys carnal affectes & beastly wyll mortified wyth temporal & short sicknesses in thy wylde, then for a little space to tumble and wallowe in all kynde of carnall pleasures accordinge to his fleshly desyre, and afterwarde for euer and euer to be cast into such paynes The paynes of hell

The Jewel of Joy.

Mathe. xiii.

Esai. lxvi

Apoca. xxi

paynes as are boeth intollerable  
and euerlastyng, wher weeping  
and gnashyng of teeth is, wher  
the darckneses are so great that  
they maye be felte, wher the fyre  
shall never be quenched, wher  
the worme that shall gnawe the  
conscience of the wicked shal ne-  
uer dye, wher there is a lake and  
stickeyng puddell, that bur-  
neth continuallye wyth fyre and  
brymstone, wher nothyng shall  
be fealte but Payne, nothyng re-  
membred but synne, nothyng ta-  
sted but bitternes, nothinge sent  
but our mooste wycked enemys  
Satan wyth hys infernal min-  
sters, whoe shall not be greaved  
and ledde wyth a certayne com-  
passion toward the dñed for the  
multitude of the mooste bitter pa-  
nes, wherin they shal se the most  
miserable tormented, but they  
shall rejoyce, yea they theim sel-  
ves

The Jewel of Joye  
nes shall neuert cease to minister  
intollerable punishmentes to the  
damned soules wylde wythout  
ende.

Euse. O whose herte is so en-  
flamed wyth the lyze of carnall  
pleasure , that waxeth not colde  
at the hearynge of these thyngs?  
Whoe hadde not rather in thys  
wylde continually to be shaken  
wyth hot agues , greaued wyth  
bone ache, eaten wyth canckars,  
pyned awaye for hunger, and to  
suffer any other tempozall disea-  
ses that can be named, be it ne-  
uer so greuouse and bitter to the  
fleshe, then to fal into those most  
horrible paynes that you named  
heretofore?

The paynes that are suffered  
in thys wylde are greate and  
bitter (I confesse) but they haue  
an ende , and wocke healthe to  
the soule . And in lyke maner :

the

## The Jewel of Joy

the paynes that are sustayned in  
hell, are boeth greate and bitter  
also, but they haue no ende, and  
byng eternall damnation to the  
soule. Phile. O what plague can  
be named lyke unto thys? Who  
is nowe so stifenecked and hard  
herted, that he wyll not say wyth  
the Apostle. I wyll wyth all my  
11. Corin. vii. herte rejoyce in my infirmities &  
weaknes, that the vertue, power  
and strength of Christ may dwel  
in me. Who nowe is so blynde  
whyche seeth not, that to be visi  
ted wyth syckenes in thys world  
is to receiue a singuler and hygh  
benefite of God? Who is so far  
frome true fayeth, that wyll not  
be perswaded, y afflictions, trou  
bles, syckenesses and diseases be  
playne testimonies, and euident  
sygnes of Goddes good fauoure  
towarde vs: as the wise man sai  
eth. The chastening of God thou  
shalt

## The Jewel of Joy.

shalt not refuse, neither grudge  
thou, whan he shall correcte the.  
for whom the Lord loueth, hym  
he correcteth, and delyghteth  
hym selfe as the father in the son  
David also sayeth, O blessed is  
that man, whiche is vnder the  
lawe and nouertoure of the Lord,  
Agayne, It is hyghely, for my  
wealth, O Lord, that thou haste Psal. cxviii.  
broughte me vnder to learne thy  
ordinances. Hereto agreeth the  
sayinge of the Apostle, my sonne  
despise not the chastenyng of the  
Lord, neyther faynte thou, wha  
thou arte rebuked of hym. for  
whom the Lord loueth, hym he Heb. xii.  
chasteneth, yea and he scourgeth  
euery sonne, that he receyuethe.  
If ye endure chastening, God o-  
ffereth him selfe vnto you as vnu-  
to sonnes. What sonne is that,  
whom the father chasteneth not?  
If ye be not vnder correction

**C. I.**      **(wher.)**

## The Jewel of Joy.

(whereof al are partakers) than  
are ye bastardes and not sonnes.  
Wherfore seeynge we had fa-  
thers of oure fleshe, whiche cor-  
rected vs, and we haue them in  
ceuerence, shoulde we not muche  
rather be in subiectiō vnto the fa-  
ther of spirituall giftes? And they  
derelye for a fewe dayes nouris-  
hed vs after they; own pleasure,  
but he learneth vs vnto h̄, which  
is profitable, h̄ we might receiue  
of his holynes. Romaner of cha-  
stelynge for the presente time se-  
meth to be ioyous but gretuous,  
not wythstandyng after warde  
it b̄yngeth quiet fruite of righ-  
tuousnes vnto them, whiche are  
exercised in the same. Beare not  
therefore, derely beloued impaci-  
ently the crosse of sickenes, whan  
so euer God layeth it on youre  
backe, neyther striue ye agaynst  
the good pleasure of your heauie  
ly father, whiche onely seaketh

# The Jewel of Joy.

your comoditye & eternal saluacion, but paciently suffer and praise, þ his godly wil (which is alwaies best) may be done in you, & whether he sendeth sickenes or health euer glorie hys name, & reioyse in him being thoroþly persuadid that he wil hadle you none other wise, than shall make boeth unto his glori & your saluacion, which to resiste were extreme impietie & to much vngodliness. Chr. Soz as much, o lord, as we are thy workmanship & are in thy hades euen as þ claye is in the potters, do w vs according to thy most godly pleasure onli gue vs a pacient & thank ful hert, þ whither þ sedest prospetitie or aduersitie, siknes or helth quietnes or trouble, we may at al times praise & magnify thy most blessed and glorious name. The. Let it so come to passe O Lorde. Phile. Nowe neyghbours euen

C.ii. as

## The Jewel of Joy.

Of pouerty  
or losse of  
gooddes.

as I would wilhe you to rejoyse  
in the Lorde our God, whansoe-  
uer he visite you with his louing  
correction and scourge of sick-  
nes, so would I gladly also haue  
you to ioye and rejoyse in hym, if  
he at any tyme sendeth pouerty  
or losse of gooddes to any of you  
all. If thereforee it so chaunceth,  
that ye be acombzed wyth anye  
misfortune, grudge not agaynst  
God, but shewe your selfe cōfor-  
mable to hys godlye wryll in all  
poyntes, nothynge doubtyng  
but that losse of yowre temporall  
possessions shal turne vnto your  
hyghe commoditye and furthe-  
raunce in obtaynyng goodes,  
whiche are a thousande tymes  
more precious, I meane gods fa-  
uour, quietnes of conscience and  
eternall glōrye. Let the brother,  
sayeth Hayncte James, that is  
pooze and of lowe degreee rejoyse

## The Jewel of Joye

In that he is exalted, and the rich  
in that is made lowe. For euer as  
the flour of the grasse shall he  
vanishe awaye. The sonne riseth  
wyth heate, and the grasse wide-  
teth, and his floure falleth away,  
and the beautie of the fashio of it  
perisheth: euен so shall the ryche  
ma perishe wyth hys abundaunce  
The goodes of thys wold, wher  
wyth ye be ryghtuouslye endued  
are godis, if therefore it shall be  
hys good pleasure at anye tyme  
to take them from you, grudge  
not agaynst hym for takeynge  
his owne, but rather with a thā-  
full and reiowsyng herte saye  
wyth the paciente manne Jobe,  
the Lorde gaue it, the Lorde hath  
taken it awaye agayne. As it  
pleased the Lorde, so is it come  
to passe. Blessed be the name of  
the Lorde. Paradynture God  
perceyuelh, that thy mynde is so

Job. ix.

Wher God  
takeh awaye

C. lit. much

## The Jewel of Joy.

the worldely  
goodes from  
them whome  
he loueth.

muchē set on tēpozall possēsiōs þ  
þ cleane forȝettēst þ spiritual ri-  
ches & heauenly treasures of the  
soule, therfoȝe he midig to make  
the his son & heire of eternal glo-  
ry & of much better & moȝe excels-  
lente goodes than this beggetly  
vale of misery can cōpȝehend, ta-  
keth away frō the mucke of this  
world, that þ maiest þ moȝe frely  
aspire & bȝeath forȝward vnto the  
gettig of heauenly riches, wherw  
the soule beig gorgeously decked  
may after this transitory life sit  
gloriosly in the gloriouſ palace  
of heauē. Soȝ what doth it profit  
a man, sayth ch̄rist though he win-  
neth al þ world, & loseth his ſole  
Againe, hold not vp treasures vnto  
you on þ earth, wher rust & mo-  
thes corrupte, and wher theues  
bȝeake thowȝ & ſteale. But hold  
þe vp treasures in heauen, wher  
neither rust nor mothes corrupt,  
& wher theues bȝeake not vp noȝ

Math. vi.

Math. vi.

## The Jewel of Joy.

yet steale. For wher your treasure  
is, ther wil your hert be also. And  
þ þe may bere þ crosse of pouertie  
þ the moxe paciet mind remeber  
þ though ch̄ist was lord ouer al,  
yet was he so poore fr̄o hys infan-  
cie vnto his deparute out of this  
world, þ he had not a place, wher  
once to rest his hed. His mother &  
al þ apostles & mani blessed mar-  
ters, faythfull ministers of gods  
word & other innnmerable þ were  
good men & dereley beloued of god  
escaped not þ harde dart of pouer-  
ty. Now seig ye haue ch̄ist þ lord  
of lordes & king of kiges, his ble-  
ssed mother, & þ holy Apostles &  
marters & exēplars of pouerti to  
folow and practise, if God at any  
time do lay þ crosse of necessiti on  
yours backes, suffer it booth pa-  
ciētly & thākefully. Disdaine not  
you beynge seruauntes to beare  
þ burden, whiche your lord & mat-  
ter refusid not to take v pō hym.

Math. vii.

Luke. vi.

Actu. iii.

## The Jewel of Joy.

11. Cor. viii.

Ye knowe the liberalitie of oure  
Lord Jesu Christ, sayeth S.  
Paule, that for youre sake he be-  
came poore whan he was ryche,  
& ye thowowe his pouertie shold  
ware ryche. Euse. Freyghboure  
Philemon, althoughe, thankes  
be to God, we haue oure brestes  
so well furnyshed and forterred  
wyth the weapons and armours  
of holy scriptures against the vi-  
olēce of all misfortunes, yet some  
perchaunce not beyng thowowly  
instructed of Gods liberalitie to-  
warde his creatures, wyll object  
and saye, as the comon prouerbe  
is, necessitye is an hearde darte.  
And honger is a sharpe thorne,  
howe than can we take pouertye  
so pacientlye, that we maye re-  
joyce in the Lord our God, name  
ly in so greate penurie and scase-  
nes of thynges. Philemon. I an-  
sweare wyth the Psalmographe,

3

## The Jewel of Joy.

I haue bene yonge, and nowe I psal. xxxviii.  
am olde , yet neuer saue I right  
tuous man forsaken, nor his sede  
beggynghe their bzeade on the  
earth. If thou therfore be ryght  
tuouse, that is, fayethfull to God  
and iuste to thy ne yghboure la-  
boringe diligently for thy lyuing  
acco<sup>r</sup>dynge to the vocation and  
callynge, as God hath commaun-  
ded the , thou mayste be sure not  
to wante, that shal suffice nature  
Who euer trusted in God, and  
wente awaye succoureles : Caste  
thy care on the Lord, and he shall  
nourishe the, sayeth Dauid. The  
Lord geueth meate to the hun-  
grye . Beholde the eys of the  
Lord are vpon them that feare  
hym, and vpon them that truste  
in his mercye, that he maye deli-  
uer their liues from death, and  
nourishe the in the tyme of hon-  
ger. They that feare the Lord  
shall

psal. lv.

psal. xlv.

psal. xxxviii.

## The Jewel of Joy.

Tobi. 111.4

1. Timo. vi.

Jesus. 1.

Hebri. xii.

shall haue no scarenes . They  
which seeke the Lord, shall want  
no good thyng . Feare not my  
sonne, sayeth Tobias, we leade a  
poore lyfe, notwithstandinge we  
shal haue plentye of al good thin  
ges if we feare the Lorde, depart  
from all synne and do well. God  
gyueth vs abouydantly in al thin  
ges to enioye them sayeth saint  
Paule. God him selfe sayeth , I  
wyll not sayle the no; yet forslake  
the.

Christo . Who beyng a fayeth-  
full manne , althoughe never so  
muche oppresed wþh pouertye,  
wyll not retoysse in the lord, which  
hath promised and wil no les per  
sourme, that he wyll not forslake  
so manye as trusste in hym. Phile-  
mon. And that ye may be thorow-  
ly perswaded of hys faythfulnes  
concernyng thaccompilishment  
of his promes, consider , I praye  
ly

## The Jewel of Joy

you, howe frendly and fayethful  
ly he dealt in tymes paste wyth  
his seruauntes, and wyll no les  
fauorably handle vs, if we haue  
Exo. xvi. 13ff.  
lyke fayeth in hym. Dyd he not  
fede the people of Istaell wyth  
meate from heauē, and gaue the  
iii. Reg. xvii.  
dvincke out of the rocke? Dyd he  
not sende meate twise a daye by  
the rauens to the Prophet Heli-  
as, and so miraculously fed hym,  
whā the vnfaythful perished for  
hōger? Did not Christ turne wa-  
ter into wyne at the mariage in  
Johu. ii.  
Cana Galile? Dyd not Christ  
wyth fyue barlye lous and two  
fyshes fede fyue thousande men  
Math. xiii.  
besydes womenne and children,  
and yet there of remained vii bas-  
kettes full of the fragmentes? John. vi.  
Do not all these histories teache  
vs to haue fayeth in God, and  
to beleue that God hath a fathet  
lye care for hys seruauntes?  
What

## The Jewel of Joy.

Tobit.iii.4.

2.Timo.vi.

Joshua.1.1

Hebxi.13.11.

shall haue no scarssenes . They  
which seeke the Lord, shall want  
no good thyng . Feare not my  
sonne, sayeth Tobias, we leade a  
pore lyfe, not wytstandynge we  
shal haue plentye of al good thin  
ges if we feare the Lorde, depart  
from all synne and do well. God  
gyueth vs abouantly in al thin  
ges to enioye them sayeth saint  
Paule. God him selfe sayeth , I  
wyll not fayle the no; yet forslake  
the.

Christo . Who beyng a fayeth-  
full manne , althoughe never so  
muche oppressed wyt pouertye,  
wyll not retoyle in the lord, which  
hath promised and wil no les per  
sourme, that he wyll not forslake  
so manye as truste in hym . Phile-  
mon. And that ye may be thozow  
ly perswaded of hys faythfulnes  
concernyng thaccompilishment  
of his promes, consider , I praye  
ly

## The Jewel of Joy

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ly he dealt in tymes paste wyth  
his seruauntes, and wyll no les  
fauorably handle vs, if we haue  
lyke fayeth in hym. Dyd he not  
fede the people of Israell wyth  
meate from heauc, and gaue the Exo. xvi. xvi.  
drincke out of the rocke? Dyd he  
not sende meate twise a daye by  
the rauens to the Prophet Elias,  
and so miraculously fed hym,  
wha the vnfaythful perished for  
hōger? Did not Christ turne wa-  
ter into wyne at the mariage in Iohu. ii.  
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vs to haue fayeth in God, and  
to beleue that God hath a fater  
lye care for his seruauntes?

What

## The Jewel of Joy

What so euer thynges are wry-  
ten, are wrytten sayth blessed Paul  
for oure learnynge, that thow we  
pacience and cōforte of the scrip-  
tures we shoulde haue hope. It  
is not to be passed ouer at thys  
presente, that Christe hath in the  
gospel of Mathewe. Be not care-  
full for youre lyfe what ye shall  
eate, or what ye shall drincke, no;  
yet for youre bodye, what ye shal  
put on. Is not ȳ life moze worth  
than meatere? And the bodie moze  
of valure than rayment? Behold  
the foules of the ayer, for they  
sowe not, neyther reape no; carye  
into the barnes, and youre hea-  
uenly fathet fedeth them. Are ye  
not much better thā they? Whiche  
of you by takyngt thoughte can  
put one cubite to hys stature?  
And why care ye the for rayment?  
Consider the lylies of the felde,  
howe they growe. They laboure

not

## The Jewel of Joy.

not, neyther spinne, and yet I tel  
you, þ Salomon in al his rialtie  
was not arrayed lyke vnto one of  
these. Wherfore if god so cloth þ  
grasse, whyche is to dape in the  
felde, and to mojowe shall be cast  
into þ fornace, shal he not muche  
moze do the same to you, O ye of  
little fayeth. Take therfore no  
thoughte sayinge, what shall we  
eate, or what shall we drincke, or  
wherewyth shall we be clothed  
After al these thynges seake the  
heathen. For youre heauenly fa-  
ther knoweth, that ye haue nede  
of all these thynges. But seke ye  
firste the kyngdomme of heauen  
and the ryghtuousnes thereof,  
and all these thynges shalbe cast  
vnto you.

The. O sweet & comfortable scrip-  
tures . Lette the heathen take  
thought for their liuinge, which  
knowe not God, as for the fayth  
full

The Jewel of Joye  
full Christians thei haue a lord  
whiche wyl prouyde for them a-  
boudauntly. Let adulteres forni-  
catores, theues, Dronkardes, swe-  
ters, and suche other wycked par-  
sonnes take care wherewith they  
shall be fedde and cladde, as for  
the seruautes of God they haue  
an almyghtye Lord in heauen,  
whiche wyl sende them plente  
of all good thynges. If ye be lo-  
uynge and obediente, sayeth the  
Prophet Esay, ye shal enioye the  
beste thyng that groweth in the  
lande. But if ye be obstinate and  
rebelious, ye shall be devoured  
with the swerd. For thus the lord  
hath promised wyl hys owne  
mouth. The wicked therfore and  
not the faythfull shall want and  
be oppressed wyl famyne.  
Euse. If God taketh such father-  
ly care for hys seruautes, howe  
than commeth it to passe manye  
times,

## The Jewel of Joy.

tymes, that those, whiche seeke  
most of al hys glori, lede in this  
worlde the most base & miserable  
lyfe, and often are found socour-  
les and destitute of all mannes  
healp. Whan they whiche be vn-  
safethfull regarde, neyther God  
nor any thynge that is godly, dis-  
pise hys most blessed wozde, per-  
secute the true preachers thereof,  
oppresse theyr pore neyghboures  
deale vniustly wþtþ all men & c,  
haue ouer stowyng abouðaunce  
of al thinges, lyue lyke voluptu-  
ous Epicures in al kind of plea-  
sure, & possesse whatsoeuer theyr  
hertes can wische or desire. Thys  
thing se we presentely before our  
eyes, and as it may be gathered  
of the holye Scriptures, manye  
good menne in tymes past haue  
complayned of this thynge unto  
god and almooste, as it were, ac-  
cused God of vnyȝhtuounes.

¶

## The Jewel of Joy

Job.xiii.

Are not these the wordes of the  
holye and paciente man Jobe  
When I consider my selfe I am  
a trayde, and my fleshe is smitten  
wyth feare. Wherefore do wyc-  
ked men lyue in health and pros-  
perite, come to ther olde age and  
increase in ritches ? Their chil-  
dren lyue in their syghte, and their  
generacion before their eyes.  
Their housez are safe from all  
feare, and the rodde of God doth  
not snyte them. Their bullocke  
gendoreth, and that not oute of  
tyme, their cowe calueth, and is  
not vnfruiteful. They send forth  
their chyldren by flockes, and  
their sonnes leade the daunce.  
They beare wyth them tabzettes  
and harpes, and haue instrumen-  
tes of musickle at their pleasurs.  
They spend their daies in wealth  
thynes. ac. The holy Prophet Je-  
remye matuelynge greatlye at  
the

Jer.xii.

## The Jewel of Joye

the prosperitie of þ wycked spe-  
keth to God on thys maner. O  
Lord thou art moxe ryghtuous  
then I shold dispute wyth the.  
Neuertheles lette me talke wyth  
the in thynges reasonable. How  
happeneth it, that the way of the  
vngodli is so prosperous: & that  
it goeth so wel wyth them, which  
wythout any shame offend and  
lyue in wyckednes? Thou plan-  
nist them, and they take rote, they  
growe and bryng forth fruite.

Are not these the wordes also of  
the blessed Psalmographe & tru-  
ly God is louynge vnto Israell, psal. lxxiiii.  
and vnto suche as are of cleane  
herte. Neuertheles my fete were  
almost gone, my treadinges had  
welnigh slypt. And why? I was  
greued at the wicked, I do se al-  
so the vngodly in such prosperi-  
tie. For they are in no parell of  
death, but are lusty and stronge.

W.i. They

## The Jewel of Joye

they come in no misfortune lyke  
other folke, neyther are they pla-  
ged lyke other men. And thys is  
the cause, why they be so holden  
wyth p<sup>r</sup>yd<sup>e</sup>, and ouerwhelmed  
wyth crueltye, they<sup>r</sup> eyes swel for  
fatnes, and they do euен what  
they luste. They corrupte other,  
and speake of wycked blasphemy  
they<sup>r</sup> talking is against the most  
higheste. For they stetche forthe  
they<sup>r</sup> mouthe unto heauen, and  
they<sup>r</sup> tongue goeth thoro<sup>r</sup>we the  
worlde. Therfore fall the people  
unto the, & therout sucke they no  
smal aduaantage. Tush say they  
howe shoulde God perceyue it?  
Is there anye knowledge in the  
moste hygheste? Lo, these are the  
vngodlye, these prospere in the  
worlde, and these haue ryches in  
possession. Againe the Apostles  
of Christe, euен Christe him selfe  
beinge wyth them, were sumtime

## The Jewel of Joy

so hungry & destitute of al kinde  
of vittale: þ as they wente by the  
waye they were compellid euen for  
very hunger to plucke þ eares of Matthew.xii  
toyne, and to eat it. And doth not  
S. Paul in these wordes declare 1. Cor. 4.11  
the miserable state boeth of hym  
selfe, and of hys felowapostle  
Euen unto thys tyme (sayeth he) 1. Cor. 4.11.  
we hunger, and thyſte, and are  
vaked, and are buffeted wþh fy-  
fes, and haue no certayne dwel-  
lynge plase, and laboure worck-  
ynge with oure handes.

Wee are reuyled, and yet we  
diesse. We are persecuted, and  
suffer it. We are euyll spoken of  
and we praye. We are made as  
the fylthynes of the worlde, the  
offscourynge of all thynges, euen  
unto thys daye.

At the mariage in Cana Galile  
wher Christe hym selfe was pre-  
sent wþ the blessed virgin Mary John.ii.

W. II. hys

The Jewel of Joy  
hys Mother and hys discipleg,  
was there not suche scatsenesse,  
that they wated wyne before the  
weddyng feaste was done? And  
yet it is to be thought, that both  
they whych were maried and the  
other ther assembled, were Chri-  
stes frendes and dearely beloued  
of Christ. What shal I rehearse  
the historye of the ryche manne  
whych was gorgeously appare-  
led & fated daintilye euerye day,  
and of the poore Lazar, whych di-  
ed for hunger? The ryche glutton-  
lyued pleasauntly and was dam-  
ned in hel, the poore Lazar lyuing  
in all kinde of worldelye miserye  
after the death of his body reig-  
neth in glory with god. The ene-  
my of God hathe after hys owne  
carnal luste all thynges, the fred  
of God wanteth, that should su-  
ffice the necessary appetite of na-  
ture. Phile. I confesse that for the  
most

## The Jewel of Joye

mooste parte the wycked in thy  
worlde haue more aboundaunce  
of temporall goodez, and lyue a  
thousande tymes more pleasant  
lye in the face of the worlde, then  
the true chrisitians do, God cho-  
tow his vnsearchable wiſdome  
ſo appoyntinge, whyche afoxe ſe-  
eth much better then we, what is  
necessarie for vs. Not wythſtan-  
dyng e thoughte God doeth not  
customably ſend to hys ſeruantes  
ſuche aboundaunce of worldely  
treasures, as voluptuous world-  
lyngs do poſſeſſe, leſt theyz mi-  
ndes ſnarled wyth the loue of the  
ſhoulde be withdrauen from the  
true & euerlaſtinge goodnes (as  
it cometh to paſſe in mani) yet be-  
ty ſeldon or neuer doeth he leaue  
thetin ſocourles but ſedeth them,  
what ſo euer is neceſſarie for the  
ſuſtentation of theyz heade and  
poxe lyke accordanſyng to hys pro-  
mife

## The Jewel of Joye

Luke. xii.

myse, as he sayed vnto hys disci-  
ples, When I sent you, wþþout  
wallet, and scrippe, and shoues,  
lacked ye anye thyng. And they  
sayed, No. Truely no more shall  
we lacke any necessarie thyng,  
if we loue God & obey hys word.  
The fayethful maye perchance  
sometyme fele the darr of pouer-  
tie, yet wþþ not God leaue them  
socourles and destitute of helpe.

For God sendeth pouertie sum-  
tyme to the ryghtiuosse for to  
proue hys fayeth, and to stym-  
hym vp to call on hym whiche is  
the geuer of al good things, that  
he maye knowe by the exercise of  
hys fayeth, þ they be the gystes  
of God, as the wyse man sayeth.  
Good and euyll, lyfe and deathe,  
pouertie and riches are of God.  
Truste in God, and abide in thy  
place. for it is an easye thyng in  
the syght of God, quickly to en-  
rich

Ecclesiasticus.

## The Jewel of Joy

riche a poze man. Discomfort not  
your selues therfore ( deare bre-  
thren) though sumetyme ye fele  
the crosse of pouerty, but be on a  
good confort, toye and rejoyce in Iosue.1.  
God. For God hathe promised,  
that he wyl not leaue noz forsake Hebrie.13.8  
you, but gyue you all good thyn-  
ges abundauutlye for your pze 1. Timo.6.1.  
sente necessarie.

Hys delaye is onelye to prove  
your fayeth, and to prouoke you  
to ffe vnto hym byteruent pray-  
er, and to require of hym al thin-  
ges necessary for your lyuyng.

If ye do thys ( so ye be not idle,  
but wozke accordyng to youre  
callynge ) the earthe shall soner  
cease to gyue forth hit fruit, then  
ye shal wat your honest necessa-  
ties. Rejoyce therfore in the lord  
alwaies, & once again I sai rejoyce  
Chr. The Lord of heauē giue vs  
al grace so to ordre our life accoz

W.1111. Dying

## The Jewel of Joye

dyng to hys holy wozde, so to re-  
pose our affiaunce in hym, so to  
call on hys mooste blessed name,  
In al oure aduersitie, and so to be  
thankefull for hys excedyng  
goodnesse towarde mankynde,  
that we be not found altogytter  
vnworþy the recepte of hys be-  
nefites. The. So be it. Phile. fi-  
nallye as I woulde haue you to  
rejoyce in the Lorde, when so e-

Of the croſſe.

Romayns. xii

uer he sendeth you syckenes, po-  
uerty or any other crosse to nur-  
ture you, to mortifye olde Adam,  
to flea your carnal lusts, to make  
your bodies subiect to the spirite  
that they maye be a liuyng and  
holy sacrifice to God, so woulde  
I exhorte you to rejoyce also in  
the Lorde, if at any tyme he ray-  
seth vp tyrants to persecute you  
for the feruent zeale, and Godlye  
loue, that ye beare toward the ve-  
ritie and trueth of hys mooste ble-

ſſed

## The Jewell of Joy

sed word. For as it came to passe  
in the tyme of Moyles & the pro-  
phetes, in þ daisies of Ch̄rist & his  
Apostles, eue so hathe it bene fro  
theyz tyme vnto thys daye, that  
the bealid hypocrites, & wicked  
wordelynges haue euer hated, &  
styl vnto the worldes ende, shall  
hate the gloriouſ lyght of Gods  
worde. Neþher is it any meruel

For as concernyng the bealid  
hypocrites, Gods word condem-  
neth their hypocritie, superstition,  
fayned holines, newe founde re-  
ligion, carnall ceremonies, out-  
warde sanctimonie, and all the  
whole glitteryng face of theyz  
popishe solemnite. It cryeth out  
vpon theym, that they are so idle  
and do not onely not preache the  
selues, but also forbyde other, þ  
woulde boeth gladlye and frelye  
set forth þ gloriþ of Ch̄ristes go-  
spell vnto the exeadyng con-  
forþ

## The Jewel of Joy

for the greate Joye of all true  
christiās, yea they persecute the  
blaspheme them, enpyson them,  
burne them. &c. It crieth out v.  
pon the that haue so greate mu-  
ritudes of woldelye possessions,  
and yet make no prouisio for the  
poore people, for the vertuouesse  
byngynge vp of youthe in good  
letters and vertuouesse maners,  
but spende it vpon gorgeduisse  
buildinges, lusly hōses, delicate  
fare, idle lubbers, yea vpon hau-  
kes, dogges and whores. It cri-  
eth out vpon them, that wher as  
they ought to be the lyght of the  
worlde, and to gyue example of  
vertuouse lyuyng to all menne,  
they are become of all men most  
abhomynable, moste leude, moste  
vngodly, moste geuen to idlenes  
moste drownied in voluptuouse-  
nes, and altogytter swozne to do  
mischiese. Howe can these bealy-  
gods

# The Jewel of Joye

godſ and ſwynyſhe Hypocrites  
whofe lyfe is ouerwhelmed with  
the darcke cloudes of syn, abide  
the glozuous lyghte of Chriſteſ  
gofpell? Howe can thſe glutto-  
nyſhe Epicures ſuffer theyſ Hypo-  
criteſ and fayned holneſ to be  
rebuked of the poore abteſteſ  
and vyllayneſ of thiſ worlde by  
the authoſtie of Goddeſ wordeſ  
It can not be, it can not be, for  
every one that doeth euyll, ſayth  
Chriſt, hateth the lyght, nevther  
cometh he to the lyght, leaſt hiſ  
wokeſ ſhould be reprooued. Now  
as concerneſ the wicked worlde-  
lings, thei caſt fauour no moze the  
truthe of Goddeſ word, the the bea-  
lied hypocriteſ. Soz it condeneſ  
thei couetouſneſ, thei ambitioſ  
thei vain gloz, thei pride, thei  
whordome, thei pollyng, thei  
pillinge, thei falſhode, thei op-  
preſſion, thei unmercifulneſ,  
thei

John. iii.

10. 40. 2. 11

Worldeſlings

## The Jewel of Joy

they; cruelty, they; tyraunye, and  
what so euer abomination they  
use beside. Howe can it otherwisse  
come to passe, but they whiche re-  
buke these vices, muste nedes  
be hated, persecuted, empsoned  
and slayne of the wycked world-  
lynges for tellynge the the truthe  
& for rebukynge these they; most  
abominable and outragiousse  
synnes: as the prophete sayeth.

Amos. v.

2. Cor. vi.

They hate hym that reprooueth  
them openly, and who so telleth  
them the playne truthe, they ab-  
horte hym. Can lighte and dark-  
nes agre? Can Christ and Wei-  
llall be at vnitie? No more canne  
the wozkers of wyckednes, and  
the rebukers of the same be ledde  
wyth one consente. There muste  
nedes be dissencion betwen the, as  
was betwene Abell, and Cayne,  
Jacob and Esau, Christ and the  
byshoppes, the Apostles, and the  
world

## The Jewel of Joy.

wooldelye tyrantes . And for as  
muche as the same impietie and  
vngodlynes , the same wycked-  
nes and abomination reigneth  
nowe in the worlde , that hath  
bene vsed in tymes past , and it  
ought of verti duti to be rebuked  
at thys presente wyth no lesse li-  
bertye of speache , then it hath  
bene in tymes past , excepte wee  
wyll wyncke at so greate abho-  
mination , and wyth the wycked  
wooldelynges , and bealied hypo-  
crites syncke downe to the deuyl  
for oure laboure , it is not to be  
doubted, but they that shall take  
wypon them that office, shal prove  
& fynd euен that same gentilnes  
at iheyre handes , that Moyses &  
the Prophetes , Christe and hys  
Apostles , the holye martyrs and  
blessed sayntes , receyued of their  
bluddy predecessours . Therfore  
if the waues and surges of cruell

per-

The Jewel of Joy.

persecution shal at any tyme rise  
againste vs (the good wyl of our  
heauenlye fathir so prouidynge,  
Without wholle sufferaunce al the  
hypocrites in the wold can do  
no thyng agaynst vs) let vs not  
despayre nor cast away our hope  
but styl go forth to rejoyce in the  
Lorde oure God, and manfullye  
abyde by the veritte of his word,  
remembryng þ it is called the word  
of the crosse, trouble & persecutio  
remembryng that no kynde of  
aduersitie chaunceth to vs, but  
the same happened in tyme past  
to the Prophetes and Apostles,  
yea to Chist hym selfe that pure  
Lambe of God, remembryng þ  
all, whyche wyll lyue Godlye in  
Chiste Jesus, shall suffer perse-  
cution, remembryng that by the  
crosse awaie is prepared for vs  
vnto eternall lyfe. And that we  
maye wyth the moare free spirite  
and

## The Jewel of Joy

and francke courage reioyce in  
the Lord, when so euer the crosse  
or persecution is layed on oure  
backes for Goddes sake and for  
hys Gospell, let vs enarme oure  
selues wyth the cōfōrtable textes  
of the holye scripture, and call to  
remembraunce the hystories of  
the blessed menne of God, whych  
also suffred like or greater pains  
for the glōrye of the Lord, not  
forgettyng that euen frome the  
beginnyng of the worlde, the wic-  
ked begā to persecute the godly Gene.iii.11  
as we may see in Abel and suchē  
other. Euse. Unto this pacience  
and the folowing of the prophe-  
tes, doeth blessed Iames exhortē  
vs saying. Be patient brethren to  
the coming of the Lord. Behold  
the husband man waiteth for the  
prectious fruite of the earth, and  
hath long patiēce therupō vntyll  
he receiue þ yarelye a later raine.

Be

## The Jewel of Joy

Be ye also patiente therfore, and  
settle yowre hertes, for the com-  
mynge of the Lord draweth nigh,  
Grudge not one agaynst another brethren, leste ye be damp-  
ned. Beholde the Judge stan-  
deth before the doore. Take (my  
brethren) the prophetes for an ex-  
emple of sufferynge aduersitie, &  
of patience, whiche spake in the  
name of the Lorde. Beholde we  
counte them happye, whiche en-  
dure. Chri. Oure sauour Christ  
sayeth also. Blessed are ye, when  
men reuile you, & persecute you,  
and shall falselye saye all maner  
of euyll saying agaynst you for  
my sake. Rejoyce and be glade,  
for great is your reward in hea-  
uen. For so persecuted they the  
Prophetes, whiche were before  
you. Phile. What pleasures the  
holy prophetes of God found at  
the woldes hande, it is not hard

Mathew. v.

The persecu-  
on of the pro-  
phetes.

## The Jewel of Joy.

to expresse. Elate that moste excellente prophet of God for hys libertie of speache in rebukynge the syn of the vñinces and of the people, and for prophesyng of the vengeaunce of god to fal vppon the cōtreie and people for not receiuting the word of god, was cut in two partes a sūder wyth a sawe of wode. Theo. Dintollerable Payne. Phi. The prophet Jeremy was stoned vnto death of his people at Taphnes in Egipte, because he rebuked them of their wicked liuynge and exhorted them vnto repentaunce and amende-mente of lyfe. The Prophete Amos at the commaundemente of kynge Amalias for hys preaching was cruelly beaten and gredously tormented, and at the laste the Kynges sonne Ocholias caused hym to be thruste into the temples of the heade wyth a

X.I. greate

## The Jewel of Joy.

III. Re. viii.

Micheas.

Helias.

zacharie

II. Para. xxvii.

Dani. vi.

Daniel.

16

great naile of iron, & so shottli after died. The Prophet Micheas was cruelly beate, empysioned, & fed w breade & water, because he spake the trueth, & told the king, what shold chaunce vnto hym. The Prophet Helias was greeuously persecuted of quene Isable kynge Achabes wife for speakeing agaynst Baall and hys chaplens. The Prophet zacharie son of Barachias was stoned to death for telling the king truth. The Prophet Daniell was cast into the denne of lions, because that contrayre to kynge Darius commaundemente he prayed vnto his Lord the God Israell. Whiche of the prophetes escaped wþout persecutione. And as the wicked wþoldynges and bellies Hypocrites handled the prophetes of God for telling the trueth, so handled they at oþer þ obeyed not.

## The Jewel of Joy.

not their wicked lawes and filthy  
requestes. Were not **Sidzach**,  
**Milac**, & **Abednago** caste into a  
firie fornace, because they would  
not worship the golden **Image** Dan. iii.  
that **kynge Nabugedonosor** had  
made, but only þ **God of Israel**?  
Was not **Achimelech** wþth cer-  
taine other holy me of god slaine  
at **kyng Saules** commaunde-  
mente, because he shewd kynde-  
nes to **David** the hertye beloued  
seruaunte of **God**? Was not **Jo-  
sephe** caste into prisonne, because  
he woulde not leane to the filthy  
requeste of hys **Lordes** wyfes? 1 Reg. xxi.  
Was not **Susan** that vertuous  
woman at the poynt to be stoned Joseph.  
vnto death, because she woulde  
not consente to the vnlauffull Gene. xxx.  
and filthy requestes of the two  
Judges? Was not **Cleazarus** **Susanne**,  
miserablye put to death, because  
he at the **kinges** comaunderement Daniel. xliii.

**F. ii. woulde**

## The Jewel of Joy.

**Cleazarus.**

**ii. Maca. vi.**

**ii. Maca. vii.**

**Hebri. xi.**

**Sap. iii.**

**Christe.**

would not eat swines fleshe contrarie to the lawe of God & was not a certayne woman wyth her seuen sonnes most cruelly put to deach, because they would not obeye the wycked precepte of the most wicked kinge? I passe ouer many other of the olde testamēt, which were unmercifully perse- cuted and slayne for gods trueth. Some, as the blessed apostle say- eth, were tried wyth mockynges scourginges wyth bondes & pri- sonment, some were stoned, some were hewen a sunder, some were slayne with swerde, al were trou- bled and vexed. Theo. These are they, of whom the wise man spea- keth, god proued the, and founde the meete for him selfe, yea as the golde in the fornace dyd he trye the, and receyued the as a brunte offeringe. & c. Phi. Als I may at þ last come to the newe testament,

to

## The Jewel of Joy.

to whō is it vñknowne, that Je- Math. xxvii.  
sus Christ our Lord & sauioure  
after mani blasphemies, rebukes Luke. xxiiii.  
slaundets and bitter tormentes,  
suffred the most spiteful death of Math. xxvii.  
þ crosse, & so entered in to glōyee  
Holye John Baptis̄t that blessed John Baptis̄t  
priestes sonne for trueth tellynge  
to king herod for reproouing hym  
of his abhominable liuing, was Actu. xii.  
cast into prisonne and beheaded.

James the brother of John had James.  
his head striken of for preaching  
Christ to be son of þ liuinge god.  
The holy martir s. Stephē was  
stoned vnto deth, because he prea-  
ched Christ, & affirmed that God  
dwelleth not in temples made w̄  
mans hād. What kindnes Peter  
and Paule w̄ the other apostles  
foūd at þ hādes of thē, whose sal-  
uaciō they most diligently sought,  
the histories make mencio. Actu. viii. Rep-  
ther do I heare speake of those  
Stephen.

X.iii. ble-

## The Jewel of Joy.

1Cor. i.

2. Timo. iii.

Mathe. v.

Mathe. x.

blissed martirs, which syns their  
dayes haue died for the confessio  
of gods trueth, so that the Gospel  
of Christe is not without a cause  
called of saint. Paulle, the word  
of the crosse. for al that wyl lyue  
godlye in Christ Jesu, sayeth he,  
shall suffer persecucion. To consti-  
der these histories afore rehersed,  
shall stablishe our fayeth greate-  
ly, and very much comfoerte vs in  
the tyme of oure tribulacion, so  
that we shall not lyghtely syde  
frome God and frome hys holye  
word, but reioyse in hym, recou-  
tyng oure selues moste blessed,  
fortunate and wealthy, that god  
hath vouched safe not only that  
we shoulde beleue in him, but al-  
so suffer for hym. It shall be ex-  
pediente for vs also to remembet  
that Christe calleth them blessed  
whiche suffer persecucion for righ-  
tuousnes sake, and sayeth, that  
theiſ

## The Jewel of Joye

theris is the kingdome of heauē: Agayne, that the seruaunt is not greater thā hys Lord, but if they persecuted Christ our Lord and maister, thei wil also persecute vs his seruauntes & Disciples. If they haue called the fater of the housshould Belzebub, much more they wyl cal them so, that are of hys houssholde. If we were of the worlde, the worlde woulde loue vs, but soz as muche as we are not of the worlde, but Christ hath chosen vs out of the worlde, therfore doth the worlde hate vs. And did not Christe tel vs afore, that we shoulde lament and wepe that is to saye, be oppresed of ci- tauntes, but the worlde shoulde reioyse, and that in the worlde we shoulde haue affliction and trou- ble? Agayne, are we not taughte þ by many tribulacions we must enter into the kingdome of God.

John.xv.

John.xv.

Actu.xliii.

X.iii. Chr.

## The Jewel of Joy.

Math. xxvi.

II. Timo. ii.

Mark. viii.

Chri. The fleshe abhorreth trou-  
ble & persecution, namely whan  
death is like to folow. phile. The  
spirit, as Christ sayeth, is redye  
and of a good courage to suffer  
all thinges for the glorie of God,  
but the fleshe is weake. The out-  
ward man is loeth to dye, but the  
inward man wylleth to be loso-  
ned out of this corruptible body  
and to be wyth Christ. But if the  
good wil of our heauenly fathir so  
be, þ we muste nedes suffer death  
for Christes sake, let vs set thys  
saying of S. Paule before oure  
eyes, and stedfastli beleue it: if we  
die with christ, we shal liue with  
him. If we suffer wth him we shal  
also reigne with him. And our sa-  
utoure Christ sayeth, whosoeuer  
shall lose his life for my sake and  
for þ Gospel, he shal kepe it. Here  
to agreeeth the saying of S. Peter,  
deteyle beloued, maruaile not,  
that

## The Jewel of Joy.

that ye are proued bi fire (whiche p[er] illi  
thyng is to trie you) as thoughē  
some straūg thing happened vnto you, but reioyse in as much as  
ye are partakers of chris̄tēs passiōn, þ when his glory appereth, ye  
may be myȝ & glad. If ye be rai-  
led vpō happe are ye. for þ glo-  
ry & the sp[irit]ute of god resteth vpō  
you. Againe, if any man suffer as  
a Chriſten man, let hym not be a  
shamed, but let hym gloriſie God  
on this behaulfe. And let the þ are  
troubeled accōdinge to þ will of  
God, cōmit ther soules to him w-  
el doing as vnto a faythful cre-  
ature. They þ suffer trouble for þ  
lordes sake & for the gospell, shal  
stande before the glorious seate  
of God, and before the lambe  
Chriſte, and they shall be clothed  
wyth longe whyte garmentes  
and palmes in their handes.  
They shal euer be in the presence  
of

The Jewel of Joy.

of the seat of God, and serue him  
daye and nyghte in hys temple,  
and he that sitteth in the seate,  
shall dwell amonge them. They  
shall honger no more neyther  
thyoste, neyther shall the sunne  
lyghte on the, neyther any heate.  
For the lambe whyche is in the  
middles of the seate, shal fede the,  
and lede them vnto fountaynes  
of luyng water, and God shall  
wype awaie al teares from their  
eyes.

Furthermore it shall be greate  
comfoorte for vs also to remem-  
ber, wþth what wyllynge hertes  
Christ and al the blissted martires  
suffered death for the gloriþe of  
God. Christe oure Lord and sa-  
uioure, whan the tyme of hys  
þytter passion beganne to drawe  
nyghe, and perceyued that Ju-  
das wente aboute to betraye  
hym to the Byshopes and prie-  
þes

## The Jewel of Joy

He sayde, that thou entendest John. xii.  
to do, do it quickely and out of  
hand. And whan the Byschoppes  
seruauntes came to laye hande  
on hym, where as he myght haue  
escaped their cruell handes, he  
wyllynghely offered hym selfe vnto  
them, whereby we maye se,  
that he wente vnto hys death  
wyth a myrte and toyefull herte.

Christofor. These hys wordes,  
which long before his passion he  
spake to þe Jewes, do also testify  
and wytnes his redy bente good  
wyll to suffer for the saluacion  
of mankynd. Therfore doeth my  
father loue me, because I gyue  
ouer my lyfe, that I maye take it  
agayne. No manne taketh it a  
way fro me, but I gyue it ouer e-  
ue of myne own good wil I haue  
power to gyue it ouer, & I haue  
power to take it againe. Theo.

¶

# The Jewel of Joy

Esai.iii.

psal.lxxii.

psal.xxi.

Actu.v.

Of the willinge oblation of hym  
selfe, it was prophecied by the ho  
ly Prophetes. The prophet Esai  
sayeth, he was offered, because it  
was his good pleasure. David  
also saith in the parson of Christ,  
I wil offer sacrifice vnto the wil  
lingly. He speketh of the sacrifice  
of his body. Againe Christe hym  
selfe sayeth by the forsayde Pro  
phet vnto his heauelye father as  
for sacrifice and offerynge thou  
wouldest none, therfore madeste  
thou me a bodie. As for burnte o  
fferinges for synne, thou hast not  
alowed them. Than sayed I, be  
hold I am at hand In the begin  
ing of the boke is it wittē of me,  
that I shoulde do thy wyl O God  
Phile. As the lord Christ willing  
ly suffered for the health of man  
so likewise did the apostles suffer  
al kindes of tormentes ioyefully  
for the gloze of God, for the set  
ting

## The Jewel of Joy.

tinge forth of his blessed wordes  
for the name of Iesu Christe the  
lord, as we rede in the actes of þ  
apostles. They were whipted of  
the byshopes seruautes, as **S.**  
Luke testifieth, because they prea-  
ched Christ, & so sent awaye. But  
whan they came fro the councell,  
they reioysed, þ they were counted  
worthy to suffer rebuke for the  
name of Iesu. Now glad, ioyeful  
and redie the blessed Apostle **S.**  
Paule was to suffer any kinde of  
torment for Christes sake, these  
his wordes do abouidatly shewe.  
Beholde I beinge bound in the  
spirite, go forth vnto Hierusa-  
lem, not knowyng what thinges  
shall chaunce vnto me ther, but þ  
the holy gost in euery citie doth  
testifie, sayinge, þ bondes & trou-  
bles do abide me. But I care not  
for the, neither is my life dere vnto  
me, so that I maye finishe my  
course

Actu. xx.

The Jewel of Joy.

course w<sup>t</sup> ioye, & þ office whiche I  
haue receyued of þ lord to testifie  
the gospell of the grace of God.  
Againe, wh<sup>t</sup> Agabus þ prophet  
toke Paules girdel, & bound hys  
hades & fete ther w<sup>t</sup>, saying, thus  
sayeth the holye goste, the man,  
whose girdel this is, shal the Je-  
wes thus bind at Hierusalem, and  
they shall deliuer hym into the  
handes of the heathen: and wh<sup>t</sup>  
they that were wþth Paule hea-  
cynge these thynges, moste in-  
stantly desired him, that he shoule  
not go vp vnto Hierusalem, the  
blissted apostle answered saying,  
what do ye wepyng and troube-  
lynge my herte? I am redye not  
only to be bounde but also to die  
at Hierusalem for the name of þ  
Lord Jesu. O faythful Apostle.  
The lord Jesu christ was so dere  
vnto hym, þ for his sake for the  
auauncement of his glorie, for  
the

## The Jewel of Joy.

þ letting forth of his most glori-  
ous gospel, he feared neither chea-  
nes nor death. He always had  
befoze hys eyes þ short paines of  
this world & þ euerlastinge ioyes  
of þ world to come. He euer reme-  
þed this saying of þ lord Ch̄ist, Mat. viii.  
whosoever shall lose hys lyfe for  
my sake & for the gospel, he shall  
kepe it. He neuer forgot these his  
maisters wordes, whosoever shal  
be ashamed of me & of my sayings  
in this worldishe & sinfull genera-  
cion, the son of man shal also be a  
shamed of him, whā he shal come  
in þ glory of his father w þ holy  
angelles. But whosoever shal cō-Math. x..  
fesse me before me, I shall cōfesse  
him also before my father, which  
is in heuē. We rede also þ the bl̄  
ſed martire Ignatius after ma-  
ny greuous tormentes was thrate-  
ned if he wold not forſake ch̄ist &  
hys wold, þ he shuld be cast unto Ignatius.  
wild

## The Jewel of Joye

wilde beastes, & so be deuoured,  
But he being nothinge abashed  
W those threates but perceyuing  
his death to be differted, whiche  
he so greatly desired to suffer for  
christes name, w<sup>t</sup> an Epistle to  
the Romaines, & desired the that  
thei woulde kepe hym no lenger  
frō his martirdome, but w<sup>t</sup> al ex-  
pediciō bringe to passe þ thei had  
so long threatened. In the whiche  
epistle amōg many other wordes  
whiche declare hys valiāt sayth &  
michti courage in god, he w<sup>t</sup>igh-  
teth on this maner. O wholsome  
beastes þ are p̄pared for me.  
Whā shall they come: whan shal  
they be sente oute: whan shal they  
cate my fleshe: I would wishe w<sup>t</sup>  
al my herte, þ they might be more  
gredy, & I wil bid the vnto þ de-  
uourig of me, & p̄raise the, lest pat  
aduerture, as they haue done in  
many, thei scare to touch my bo-  
dye,

## The Jewel of Joye

die. Yea if they shal make any de-  
lay, I my selfe wil brast into the,  
& offer my selfe to the. Gyue me  
liberty I besech you, for I know  
what is expedient for me. Nowe  
that I beginne to be the disciple Note  
of Christ, let fyres, galowes, wild  
beastes, breakyng of my bones,  
tackynge of my membris, payne  
thorowout all my bodye, and all  
the punyshmentes of the wold,  
that can be inuented by the craft  
and subtily of the deuyll be mi-  
nistered vnto me. I wyll refuse  
none of them all, so that I maye  
deserue to obtaine Jesus Christ.  
Theo. O blessed & glorious mar-  
tyre. O valeant and noble souldi-  
our of our most mighty capitain  
Christ Iesu. O what a myrount  
glasse and spectacle is here offe-  
red vnto vs, wherein we maye se  
and learne not onelye hygh pati-  
ence, but also an excedyng de-

Y.t. Syre

## The Jewel of Joy

syze to suffer al kynde of tormentes for the glory of Christ.

Phile. Not onely the blessed martyre Ignatius shewed him selfe wylling and ioyfull to suffer all kynde of aduersitie, yea vertue death for the cōfession of Christ, and of hys blessed trueth, but other holye men innumerable, as we reade in histories. Whē Decius the Emperoure that mooste cruel tyraunte hadde spoyled the blessed martyre Hypolitus of his vestures, bycause he woulde not do sacrifice to false Gods, the man of God spake boldly unto him, sayinge, thou haste not spoyled me of my garmentes, but thou haste rather begun to clothe me. And when the aforesayde tyraunte comauanded that he shoulde be clothed agayne w̄ his own accustomēd kynd of apparaile, and said unto hym. Use chyne olde seruice whiche

Hypolitus.

## The Jewel of Joye

whych thou hast ever had in out  
syght, & be our frende: the blessed  
martyre w<sup>th</sup> a stoute courage an-  
swered, my seruise is thys, faith-  
fully to serue Christe, and by ser-  
uyng him, spedly to come vnto a  
frutefull victory. Shorlye after  
the titant seyng his stedfast and  
vnshake constancy comauded him  
to be depyyued of all hys goodes  
and to be headed w<sup>th</sup> diuers other  
about y<sup>n</sup>ub<sup>e</sup> of nintene, whiche  
al wyth toyfull courage suffered  
death for Christes sake. The ble-  
ssed martyre Tiburtius was ap<sup>s</sup> Tiburtius  
preheded of y<sup>n</sup> cruel ludge fabia,  
and comauded either to offer sa-  
cifice to y<sup>n</sup> Idols, or els to go w<sup>th</sup>  
naked fete vpō the hote burning  
coles. He boldly w<sup>th</sup> on the bare  
foted hauinge no hatme, & saied  
to y<sup>n</sup> tyranie. Lay away thine vn-  
faithfulnes, & learne that he is  
the God alone, whō we cōfesse to

P.ii, haue

The Jewel of Joy  
hauē power, ouer all creatures.

For thowowe the myghte of my  
Lorde Iesus Christe, me thynke  
that goyng vpon burnyng coles  
I walke as it were vpon red roses  
wout fealyng of anye paine or  
hurt of my fete. For the creature  
obeyeth the commaundement of  
the creatoure. When the tyraunt  
sawē that the fyre dyd hym no  
harine, he commaunded that he  
should be slayne w̄ the swerd.  
The blessed martyre wente vnto  
hys deathe w̄yth a ioyfull herte,  
prayng God, that he woulde  
vouchsafe to gyue hym strength  
for to confesse his mooste blessed  
name & holy wōrd before wōrldly  
tyrantes. When Galerius the  
Proconsull comaundered that S.  
Cipriā should be headed, bicause  
he was an enemy to the Goddes  
of the Romaines, and wold serue  
none but Christe alone the sonne  
of

Ciprian.

## The Jewel of Joy

of almighty God, þ blessed martyre with a lusty courage and mercy hert baste out into these wodes, sayinge. I thanke almyghty God, whiche boucheth safe to losen me from the bades of this <sup>Mauricius &</sup> body. And so died. When Max- <sup>his fellowes</sup> imianus that moste cruell Emperoure commaunded hys soulidours to worshyppe false Goddes and to slea so manye as professed Christ & hys blessed word, Mauricius w<sup>th</sup> his felowes answered that eyther in worshypping false Goddes, or in slaynge the true Christians, they by no meanes would obeye the Emperour. We are, sayd they, thy soulidours, O Emperour, but yet we freely confesse, that wee are the seruauntes of God, which gaue vs thys our life. We can not folowe the Emperour so, that we shoulde denye God our maker, yea and thy ma-

p. iii.      ket

The Jewel of Joye  
ker also, whether thou wylte or  
wylte not. We are christian men,  
therefore maye wee not persecute  
such as professe Christ. We are  
readye rather to dye, then to kyll  
suche.

And wee are more desirousse  
to dye innocentes, then to lyue  
wycked and synfull. Know thou  
that the mindes of thys army by  
no meanes can be ouercome.  
These wordly weapons we caste  
awaye. Our breaste is enarmed  
wyth the fayeth of Christ, which  
is our shylde bucler, and defēce  
agaynste the syxe darteres of the  
devil, & of al his souldiours.  
Therefore flee thou, kil thou, mur-  
ther thou, minister what kynd of  
payne thou wylte, we w̄ a bolde  
courage offer our selues to suffer  
for the glory of God. And shortly  
after þ holy man of God, wyth a  
greate nūbre of blessed martyrs

## The Jewel of Joy

mo were slaine w the swerd. Eus.  
These be notable exēples a woz-  
thy to be practised of al faythfull  
christiās, if God at any time cal-  
leth the vnto this conflicte w the  
worldely tyrasites a fained holy  
hypocrites for the cōfessiō of hys  
blessed trueth. Philem I could re-  
hearse many mo godly hystories  
to declare w what a readye wyll  
wyth hōwe reioysing an heit, the  
blessed martyrs of Christ suffred  
all maner of bitter tormentes for  
the Lord's sake, but these at this  
presente shall suffice.

For hereof maye ye learne to  
practise thys wrod of the Apostle  
Alway. I mean to reioyce in the  
Lord our God not onely in p̄s-  
speritie, but also in aduersitie, be  
it in sycknes, losse of goodes, po-  
uertie, persecution, or anye other  
crosse, þ god our father laieth v-  
pō vs. For this the duty of a trus-

## The Jewel of Joye

Note

christen mā to cōceyue that same  
fayeth, hope and ioye, in God,  
when he is assayled in tribulati-  
on, that he had before, when all  
thynges were moste prosperouse  
to him. So meaneth the Apostle  
when he sayeth . Rejoyce in the  
Lord alwaye . And bycause he  
woulde haue vs earnestly to re-  
joyce in the Lord at al tymes, be  
it in prosperitie or aduersitie, he  
doubleth this word, Rejoyce, say-  
ing . Rejoyce in the Lord alway-  
pea once agayne, I saye rejoyce.  
Withthye and full of efficacye is  
thys sentence of the Apostle, and  
comprehendeth in it many God-  
ly misteries, as ye haue hytherto  
partely hearde . S. Paule desie-  
reth nothyng mo:re, then that we  
shoulde rejoyce in the Lord . His  
joye is altogether in God, there-  
fore would he, that yours shoulde  
be so lykewyse . And unto thys  
both

## The Jewel of Joye

doeth that princelyke prophet ex <sup>psal. xi. 4</sup>  
hort you also, saying. Be ye glad  
& reioyce in the Lord, O ye righ-  
tuous, and al ye that are true hert-  
ed, be merci in the Lord. Al gayne  
Let so mani as trust in þ, O lord,  
be merci, yea, thei shal be ioyful for <sup>psal. vi.</sup>  
ever, and thou shalt dwel among  
them. And al that loue thy name,  
shall reioyce in the. Therefoze if  
we loue the name of God, if wee  
truste to be sauued by hys mercye  
if we loke for good thynges at þ  
hand of our heauenly father tho-  
rowe Jesus Christ, let vs seque-  
ster our ioye frome all worldeyng  
thynges, whiche are but vanitie  
as ye haue hearde before, and re-  
pose it only in the Lord our God  
Chr. That Lord whiche is the <sup>ii. Cor. viii. 4</sup>  
father of mercies, and the God  
of all consolation mought graunt  
vnto vs hys most holy spirite to  
worcke in vs suche a swetenes &  
de-

The Jewel of Joy

delectation in spiritual thynges,  
that what so euer is of the wold  
may ware vile, vnpleasaunt and  
bitter vnto vs, and that wee by  
thys meanes maye unfaynedlye  
and euen from the very bottome  
of the herte reioyce in the Lorde  
our god alone, alone.

Theo. The Lorde myght bryng  
thys thinge to passe in vs.

Philemon. Well neyghbours.

Rowe accordyng to my pro-  
misise haue I geuen you this Je-  
well of Joye, not so conningelye  
and wrockemanlyke (I confesse)  
handeled, as some other of better  
knowledge and more ryte iudg-  
met in þ mysteries of God coulde  
haue done it, notwithstandingyng  
truely and fayethfully wroughte  
accoordyng to the pure bayne of  
the holpe scriptures.

But what so euer thys youre  
gifte

Geo. H. P. 1618  
1618

## The Jewel of Joye

gyfste is I praye you take it to  
good worths and accepte my lo-  
uyngे herte towarde you.

Thoughe possibilitie fayleth,  
yet good wyll shall neuer wante  
in me, but what so euer the Lord  
shall geue, at all tymes I wyll  
bestowe it vpon you and vpon  
hys holye congregacion, and by  
no meanes suffer the talente ge-  
uen vnto me of my Loide God,  
to lye Idle by me, but for my po-  
wer I wyll so employe it, that it  
maye turne to the glorie of God  
and to the profite of hys blessed  
churche.

For the hystorye of the vnpzo-  
fitable seruaunte, whyche hydde  
up the money of hys Lord in the  
ground & therfore was condened  
caste into bitter darckenes, where  
weyng & gnashyng of teeth shal  
be

Mathew.xxv.

## The Jewel of Joy

be, ought to make al me afrayed  
that haue receyued any gyfte at  
al of God, and to prouoke them  
not to be sluggyſhe and idle, but  
to vſe theyſ talents accordyngē  
to the commaūdemente of God,  
whiche ſayeth. Occupye yowre  
ſelues tyl I come. Euse. Blessed  
is that man, whiche ſo occupieth  
hys talent, that God therwith is  
gloſſified, and hys neyghbour e-  
dified. Sure maye he be at that  
great and dreadful day of iudge-  
mente to heare of hys Lord God  
thys most swete and toyfull ſen-  
tēce. O myne own good ſeruaūte  
and fayethfull. Thou haſte bene  
faythful in little. I wyll make the  
ruler ouer muſhe. Enter in, into  
thy Lordes toy. Philem. Neygh-  
bours I wyll diſeale you no len-  
ger, but as I haue geuen you a  
ſpirituall Jewell, toyful and co-  
fortable for the ſoule, ſo wyll I

Luke. xix.

Math. xxvi.

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## The Jewel of Joy.

in like maner at this my coming  
home and returne into mi native  
contrye bestowe somewhat vpon  
you, that shall not be vnproufita-  
ble for þ body. For I wyl sh good  
boeth to your soule & body. And  
woulde God it laye in my power  
to gratifie you in both alyke.

But that whiche, shall wante in  
woyldey thinges, shall, if I lyue  
be recompensed in spiritual thin-  
ges. But as I maye at the laste  
make an ende, remember þeþhē  
rememb're, what ye haue hearde  
of me at thys present. Rememb're  
that all thynges in thys woylde,  
be subiect vnto vanitie, yea they  
them selues are mere vanitie, as  
the preacher sayeth. All is but va-  
nitie, yea altogether is plain va-  
nitie. What maruel, whē mā him  
selfe, for whose sake al woyldey  
things were created, is very va-  
nitie. Remēber that the ende of al  
woylde

Ecclesiast. 1.

## The Jewell of Joy

wooldlye ioye, of al carnall pleasure, of all temporall felicitie, is bittet soow and greuous Payne  
Rememb're that we are boorne to dye, prepare therefore for youre laste ende. Rememb're that the goodes of this wold are transitory, flittynge away, and seldomes lasty longe wyth they; olde possessor and owner, gather not therfore treasure together on earthe, wher ruste and mothes corrupt, and wher theues breake thorow and steale, but gather ye treasure together in heauen, wher neyther rust, nor mothes corrupt, & wher theaues neyther breake vp nor steale. Make you frendes of the wicked Mammen, that when ye shal haue nede, they may receiue you into euerlastynge dwellinge places. Rememb're that what so euer ye sowe, that shall ye reape, whiche it be of the flesly, corruption

Matthew. vi.

Luke. vi.

Galat. vi.

## The Jewel of Joy.

tion of the spirite, eternal life! If ye on thys wyse iudge both of the woldē, and of worldly thyn- ges, doubt ye not, but that youre hertes shall burne wyth suche an earnestē and unfayned loue to- warde God, that ye shall reioyce in hym alone, alone, yea and that alway, that is boeth in prosperi- tie and aduersitie, & at all tymes haue a quiet & a mery conscience which of al treasures is the most p̄ecious in this wold. And þ ye may do this the moze fortunate- ly, consider your vocation, teme- bȝe youre callynge. Ye are called christians, expresse Christe youre Lord and maister in al your cō- uersatiō & liuing. He that sayeth he dwelleth in Christe, oughte to walke euē as Christe walked. Ye are called gospeleſ, loue, & lyas þ gospel. Let your lighte so shine before menne, that they maye se your

1. John.ii.

## The Jewel of Joy

Mathew. vi.

þout good woxkes and gloriſſye  
your facher, whiche is in heauen.  
The Papistes ralle on you, blaſ-  
pheme you, cal you heretikes, se-  
dicious personnes . &c. Dide ſo  
your life, that the aduersaries ſe-  
yngē your Godlye conuerſation,  
maye eyther be wonne to cōfesse  
the ſame truthe with you, or̄ els be  
aſhamed to ſpeke any euil of you  
For this is the wyl of God, that  
wyth wel doinge ye ſhoulde ſtop  
the mouches of foliſh and igno-  
raunt men, as fre, but not making  
liberty to be a cloke of nougyn-  
nes, but euen as the ſeruauntes  
of God. Ye cōfesse youre ſelues  
to be iuſtified before God bi fal-  
th alone, prouid that thys youre  
ſayeth be not idle, ſluggiſhe, noſ  
deade, as. S. James ſayeth, but  
liuifh, and mighty in operation,  
and full of all good and Chriſtian  
woxkes. For in Chriſte Ieu nei-  
ther

1. Peter. ii.

## The Jewel of Joy.

ther is circumcision anye thyngē Galathi. v.

worth, neyther yet vncircuſiſon  
but fayth, which worketh by cha-  
ritie, and the ende of the comau-  
dement is charittie, that commeth

1. Timo. i.

of a pure herte, & of a good con-  
science, & of fayth vnfayned. Ye  
beleue to be sauued by the alone  
ſacrifice of Christes most blifſed

Hebri. ix. 2.

bodie, comit nothiſe vñworfhy  
the gentlenes of ſo kind & louing  
ſauiour. Ye cōfelle to know god,  
denie him not in your dedes, but  
be alwayes ſtudious of good

Rom. xii.

woarkes. Ye profelle þ doctrine,  
which requireth of you and of al  
ſubiectes faythfull and huble o-  
beylance to þ King his Maieſty,  
anſwerte to your profelliō, obeye  
vnfainedly, not onely for feare of

Pet. ii.

imperilment, but for cōſience ſake

for ther is no power but of

þe powers þ be, are ordai-

ned. Therefore wholoeuer

Pa. i. re.

## The Jewel of Joye

resisteth the power, resisteth þ or-  
dinaunce of God. And they þ re-  
siste, shall get to the selues dāna-  
cion. Feare god & the king, sayth  
Salomon. Feare god & hououre  
the Ringe, sayeth blissted Peter.  
Therefore feare, obeye, loue, & ho-  
noure our most excellent Prince.  
Neyther thicke, breath, speake or  
do any thing, þ may be preiudici-  
al to the godly doiges of þ king  
his highnes, but be þ alwaye led  
w̄ a reuerente feare towarde his  
grace. Neither cosente to any tu-  
mult cōmotiō, insurrectiō, sedici-  
on, conspiracy &c, neither coseale  
any thig, wherby any dishonour  
to the Kinges Maiestie, any dis-  
pleasure to hys moste honorabl'  
coucel, ani vnquietnes to þ pr-  
que weale may be wrough'  
euermoze sette before yo'  
thys sentence of the  
wyshe the kyngē n-

Pro. viiiii

1. Pet. ii.

## The Jewel of Joye.

thought, & speake no hurte of the Eccles.  
noble man in thy priui chamber,  
For a birde of the ayer shall be-  
traie thy voice, and with her fe-  
thers shall she bewraye thy wor-  
des. How greuously they haue al-  
waies be punished þ were sedict-  
ous & walked wout anye godlye  
feare toward the ciuille Maigi-  
strates, the histories of Dathan  
and Abiron, of Zamby and Baa-  
la of Bagathā & Thares, shewe  
manifestly. Neþher haue we wa-  
ted experiance of thys thynge in  
these our dayes. And as vnto the  
Kinge his Maiestie, so lykewylse Hester.ii.  
submit youre selues vnto the o-  
ther Rulers þ are sent of him, for  
the punishmente of euill doers,  
but for the prayse of thē þ do wel.  
Ye haue a pleasure to heare the  
preachers of gods wozde, reue-  
rence thē as the ministers of god  
giving thē no les honoure, than  
the

Numer. vi.

iii. Reg. xi.

Hester.ii.

1. Peter. ii.

## The Jewel of Joy

Malach.ii.

1. Cor. i.

Math. v.

1. Cor. iii.

John. xxi.

Hebri. xiii.

1. Cor. ix.

the childe gyueth the father, remembryng þ they be the Angells of God, the messengers of Christ the light of the worlde, þ salte of the earth, þ dispensatours of the mysteries of God, the feders of Christen mens soules, the comfortours of the weake, the þilicians of the sick, the upholders of the whole, the exhorters vnto the vertue, the fraiers awaye frō vice whiche watch continually for the health of oure soules. Be not vnthākful to the preachers, but to suche as minister spiritual thynges to you disdayne not to giue corporal thinges, þ the preachers may þ more freli giue their mind to þ studies of þ holy scriptures. If we sowe vnto you spiritual thinges, sayeth þ Paule, is it a great thing, if we reape your carnal thinges? The Lorde hath ordayned, þ they whiche preache the

## The Jewel of Joy

the gospel, should liue of the go-  
spel. Againe he sayth, let him þ is  
taught w<sup>th</sup> the word, minister vnto  
him þ teacheth him in al good  
thinges. Be not deceiuued, god is  
not mocked . Mozeouer ye þ are <sup>Gala. vi.</sup>  
maried, loue your wiues, euen as  
christ loued the cōgregaciō. You  
rishe, & cherishe the as your owne  
bodies, remēbryng that they be  
your owne fleshe & your own bo-  
nes, & se þ by no meanes ye be bit-  
ter vnto the, but giue honour vnto  
to the as to the weaker vessels, & <sup>Colo. iii.</sup>  
as to the þ are felow heires also  
of the grace of life. Teach yowre  
wiues to be obediet vnto you as <sup>i. Peter. iii.</sup>  
vnto þ lorde, to loue you as their  
owne selues, to be of honest beha-  
voure, chaste, housewifely, good, <sup>Tit. ii.</sup>  
no euil spekers, but sober & fayth-  
ful in al thinges. Learne them to  
kepe silence w<sup>th</sup> al subiectiō & to a-  
raine the selues in manerly appa-<sup>i. Timo. iii.</sup>  
tell

# The Jewel of Joye

cel w shamefastnes & honest behauoure, not w broided heare, other gold, or pearles or costlye acale, but w such as becometh women, & professe y worshipping of God thowre good warkes y the hid man of the herte maye be uncorrupte w a meke & quiet spirit, whiche spirit is before god a thing much set by. For after this manner in the old time did y holy men, whiche trusted in God, tric the selues, & were obedient to their husbādes, even as Sara obeyed Abrahā, & called him lord. Bring vp your childre w the nourtoure & informacion of the lord, & teach the to obeye & honoure you. Do y unto your seruauntes, whiche is iust & equal, remēbringe y ye also haue a maister in heauen. Exhort your seruauntes to be obedient unto you in al godly thinges, not with eye setuice as men pleasers, but

1. Peter iii

Gen. xviii.

Ephē. vi.

Colo. iii.

## The Jewel of Joy.

but in singlenes of herte, fearing god. Loue al men as your selues  
In few, whatsoeuer thinges are true, whatsoeuer thinges are honest,  
whatsoeuer thinges are iust, what so ever thynges are pure,  
whatsoeuer thynges pertaine to loue whatsoeuer thiges are of honest report, if ther be ante vertuous thing, if ther be ant laudable Colo.iii.  
thing, those same haue ye in mid: And al things, whatsoeuer ye do  
in worde or dede, do in the name of the lord Jesu, geuinge thakes to God þ father bi him. So shall ye in this world liue w a mery cōscience, & after this presēt life toye a retoyle in eternal glory w god þ father, to whō w his son christ Je  
su our most p̄ecious Jewel, & the holy gost þ swete cōfortoure be al honoure & prayse for euermore.  
The, Amen. Chri. So be it. phile.  
Rowe dere neyghbours come w me

## The Jewel of Joy

me, that I may deliuer you those  
Jewelles, which I haue also pre-  
pared for your bodies, þ y e being  
enriched both in mind and bodie  
may go forth to cōceive a good o-  
pintō of my frēdship toward you,  
which I wilche to kepe vnspotted  
so longe as my life endure. Euse.  
We know brother Philemō your  
good wil toward vs, & although  
we cōfesse our selues much endet-  
ted to you for al your other bene-  
fites, yet for this poute Jewel of  
Joye, wherin we haue founde so  
great cōfort, we moss herteli þāk  
you & wilche þ god may be merci-  
ful to you in al your affaires. Phi.  
Well, come & go w me. Chri. We  
folow gladly, The. Blissed be god  
for his benefites. Euse. Amen.

¶ Give the glory to God alone.

F 3 N 3 D

¶ These bookes are to be solde in

the shope at the little conduit in chepeside.

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